Muhammad Rasulullah ﷺ - The Perfect Example for humanity. (Al-Quran)

The Sublime Conduct of RASULULLAH

Complete

Revised and Condensed Edition

Compiled by:
Mufti Muhammad Irshad Ahmed Qasimi

Translated by:
Abdur Rahman Ibn Hafiz Hussein Kolia

بسم الله الرحمن الرحيم

Contents

Section One

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شمائل کبریٰ

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Ash-Shama'il al-Kubra

Mufti Irshad Ahmad
Rahimahullah

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Ibn Hafiz Hussein Kolia

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Section One

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Foreword
Mufti Muhammad Sa'eed Motara
Grand Mufti - Dar ul-'Ulum Azaadville
South Africa

نحمده ونصلي على رسوله الكريم

Allah has created man exclusively for His worship as can be borne out from the following verse of the Holy Qur'an:

'And I have not created the species of Jinn and man but so that they worship Me.' — Qur'an, 51:56

If worshipping Allah is the purpose of our creation then we must regard our existence on this planet in the totality of all its aspects as one composite moral responsibility. Therefore, all our actions - even the mundane and seemingly inconsequential ones - should be performed so as to constitute acts of *'Ibadah* [worship].

Since the ordinary human being's faculties of comprehension are too limited to be able to assimilate and grasp how to attain this aim of converting seemingly trivial actions into acts of worship, Allah Ta'ala through His infinite mercy and grace sent a spiritual mentor in the guise of Rasulullah ﷺ, who came and practically demonstrated how activities such as eating, sleeping and attending to the call of nature could be transformed into sublime and exalted acts of worship.

When the hypocrites of Madinah Munawwarah said in a mocking tone to the Sahabah *Radiallahu Anhum*: 'Does your Nabi have to teach you the nitty-gritty of everything, even something as simple as attending to the call of nature?' Salman al-Farisi *Radiallahu Anhu* retorted by saying with great joy and honour: 'Yes! Even something as basic as attending to the call of nature has been taught to us!' —*Abu Dawud, Vol. 1, Pg. 3*

This expression of joy was because the Sahabah *Radiallahu Anhum* fully

appreciated the fact that by virtue of the spiritual guidance imparted to them by Rasulullah ﷺ, man's 24-hour daily life could be enhanced to its maximum potential and spent in a way so as to transform every second into acts of *Ibadah*.

Alhamdulillah, with the greater awareness of *Diin* that is being witnessed in the Muslim ummah in this time and era, largely brought about by the untiring efforts of the Tablighi Jamats, Khanqahs and Madaris, many of our Muslim brothers and sisters are eager to acquaint themselves with the Sunnah etiquette with regard to every action of their daily lives, whether it pertains to eating and drinking, sitting and sleeping, dressing and grooming, or buying and selling, *etc*.

This need has - *Alhamdulillah* - been fulfilled to a large extent by the book that you, dear reader, are holding in your hands. This *kitab*, entitled *Shama'il Kubra* is a much awaited and valuable asset for a Mu'min. The author of the book, Hazrat Mawlana Mufti Muhammad Irshad Saheb *Rahimahullah* has left no stone unturned in recording in the minutest detail, the etiquette adopted by Rasulullah ﷺ with regard to his daily activities such as eating, drinking, sleeping, etc.

The writer of these few words had the honour and privilege of gleaning over various sections of the book, and is compelled to say that the effort put into it is, without exaggeration, truly awesome. The work is so comprehensive that Volume one of the translation, which spans over several hundred pages, deals entirely with the *Sunan* of eating and drinking alone.[1] To put the proverbial cherry on the top, the author has substantiated each Sunnah with the relevant proof/s from the vast treasures of Ahadith.

The first section of the book [the original of which is in the Urdu language] has now been very proficiently translated and rendered into the English language by Muhtaram Mawlana Abdur Rahman Kolia Saheb

1 The Sublime Conduct was initially published in five parts, A5 in size. This foreword was written for Volume One.

[سلمه الله من الشرور والفتن], for the benefit of the English-speaking masses. The translation has been further enhanced with footnotes and interspersed explanations in order to clarify texts that were found to be complicated or/and ambiguous for the English- speaking reader.

The reader is encouraged to read the Kitab with fervour and with a genuine resolve and purpose to practically implement the *Sunan* of Rasulullah ﷺ in his/her daily life, solely to gain the pleasure of Allah Ta'ala and to attain proximity to Him.

May Allah Ta'ala make us all ardent followers of the *Sunan* of Rasulullah ﷺ and bless us with his blessed company in the everlasting gardens of Jannah. *Aamin*. May Allah *Subhanahu wa-Ta'ala* abundantly reward the author, translator and all those people who were instrumental in the preparation and publication of this monumental work and may He make it the means for their salvation and a source of inspiration and benefit for generations to come up to the day of *Qiyamah*. *Aamin*

Muhammad Saeed
Dar ul-'Ulum, Azaadville
12th Zhul-Qa'dah 1423

اللهم صل على محمد النبي
الأمي وعلى آله وسلم تسليما

بسم الله الرحمن الرحيم

Section 1
Introduction

The Significance of Hadith

Rasulullah ﷺ received two types of revelation. The first is referred to as Qur'an and it is recited in and out of Salah. The second is known as Hadith or Sunnah and it's recital is not prescribed like the recital of the Qur'an. Hadith or Sunnah is the prophetic elucidation and clarification of the Qur'an, without which its meaning and message cannot be comprehended.

The reader should note that Sunnah is sometimes used as a synonym for Hadith whilst at times it refers specifically to a routine practice of Rasulullah ﷺ.

The status of Hadith

Imam Awza'ii relates the following from Makhul regarding the status of Hadith:

إنها تقضي عليه وتبين المراد منه

The Sunnah determines the meaning of the Qur'an and clarifies its message.

Imam Shatibi expresses the same idea in the following words in his *magnum opus, al-Muwafaqat*:

فكانت السنة بمنزلة التفسير والشرح لمعاني الكتاب

The Sunnah is therefore an exegesis and commentary of the Qur'an.

Imam Awza'ii *Rahimahullah* says:

كان الوحي ينزل علي رسول الله
صلي الله عليه وسلم و يحضره جبريل بالسنة التي تفسر ذلك

Whenever a portion of the Qur'an descended upon Rasulullah ﷺ, Jibril *Alayhis Salam* would convey the Ahadith relevant to that. This would

serve as an explanation for the Qur'an. The following verses substantiate this:

وأنزلنا إليك الذكر لتبين للناس

وما ينطق عن الهوى ان هو الا وحي يوحى

The first verse expresses that Rasulullah ﷺ was obligated to expound the Qur'an and the second verse affirms that he did not speak of his own accord; instead, his speech was divine revelation.

Rasulullah ﷺ - the perfect example

The following verse appears in *Surah al-Ahzab*:

لقد كان لكم في رسول الله أسوة حسنة

Indeed there is a perfect example for you in the messenger of Allah.

Rasulullah ﷺ is the perfect role model and an the most comprehensive example for humanity. It is incumbent to emulate him in order to secure the pleasure of Allah. The author of *Turjuman as-Sunnah* writes the following:

Rasulullah ﷺ is not only a perfect example as far as Salah, Zakah, Hajj and fasting are concerned. Instead, he is the perfect example in every facet of human life and activity, even in his manner of talking, laughing, smiling and administration of the affairs of the ummah. The Qur'an does not restrict or qualify the term 'Uswah'. This would imply that Rasulullah ﷺ is the perfect example in every sphere of human activity and he should be emulated in all matters.

Certain misguided individuals claim that Rasulullah ﷺ was only an *Uswah* [i.e. role model] as far as acts of worship are concerned and that his personal habits and other preferences were governed by customs prevalent at that time. Consequently, they maintain that he grew a beard or wore the headgear because it was advocated by Arab culture and tradition. This notion is fundamentally flawed. The customs and traditions of those times were steeped in ignorance and Rasulullah ﷺ was actually sent to establish the truth and oppose falsehood. His actions were governed by the injunctions of the Qur'an and Allah *Azza*

wa-Jall monitored and supervised his activities.

Diligent conformance to the Sunnah of Rasulullah ﷺ
Imam Ghazali states the following:

إعلم ان مفتاح السعادة إتباع السنة والإقتداء برسول الله صلى الله عليه وسلم في جميع مصادره ومواردە وحركاته وسكناته حتى في هيئة أكله وقيامه ونومه وكلامه، لست أقول ذلك في آدابه في العبادات فقط. لا وجه لإهمال السنن الواردة فيها بل ذلك في جميع أمور العادات فبذلك يحصل الاتباع -إهـ

Remember that emulating the Sunnah of Rasulullah ﷺ *in all actions is the key to prosperity and bliss, even in his method of eating, sleeping and talking. I am not confining emulation to his as his method of worship only, as there is no justification for abandoning his blessed example in every other matter. Instead, we would only achieve perfect adherence to the Sunnah by following him in every aspect.*

Ibn al-Qayyim says the following:
Attesting to the prophethood of Rasulullah ﷺ *is not the only requirement for being a good Muslim. Instead, one should be committed to emulating his Sunnah wholeheartedly. Only then would one be a true Muslim.—Zad al-Ma'ad, Volume 3, Page 55*

Definition of Sunnah
Sunnah refers to something which Rasulullah ﷺ said, did or approved of, even if such approval was tacit. Ibn al-Humam broadens the implications of this word. He defines it as follows:

والسنة الطريقة الدينية منه عليه السلام والخلفاء الراشدين

Sunnah refers to the Islamic practices of Rasulullah ﷺ *and the Khulafa ar-Rashidun [four rightly-guided Caliphs].*

Allamah Shami also includes the practices of the *Khulafa ar-Rashidun* in his definition of Sunnah. He says:

إن كان مما واظب عليه الرسول صلي الله عليه وسلم أو
الخلفاء الراشدون فسنة [الشامي؛ ص 07 – جلد 1]

Any action which Rasulullah ﷺ *or the four Khulafa practiced constantly would be classified as Sunnah.*

As stated earlier, Sunnah is sometimes synonymous to Hadith. Allamah Abdul Hayy states the following in *Zhafar al-Amani*:

ان السنة تطلق علي قول الرسول
صلي الله عليه وسلم و فعله وسكوته وطريقة الصحابة

Sunnah refers to the sayings, actions and tacit approval of Rasulullah ﷺ as well as the practice of his illustrious companions.

Allamah Tahtawi says that just as we are duty-bound to follow the Sunnah of Rasulullah ﷺ we are compelled to follow the Sunnah of the Sahabah *Radiallahu Anhum* too because Rasulullah ﷺ commanded us to follow them. He says:

فإن سنة أصحابه أمر عليه الصلوة والسلام باتباعها -طحطاوي ؛ ص15]

Rasulullah ﷺ has commanded us to adhere to the Sunnah of the Sahabah as well.

Types of Sunnah

The Sunnah practices are divided into two broad categories: Sunan[1] al-Huda and Sunan az-Zawa'id.

Sunan al-Huda refers to Rasulullah ﷺ's practices which relate to acts of worship. Examples of this are include performing fardh Salah in congregation, calling out the Azaan and *Iqamah* or adhering to the *Sunan* pertaining to Salah, Fasting and Hajj *etc*. Discarding this category of Sunnah is sinful.

Sunan az-Zawa'id refers to the personal habits and preferences of Rasulullah ﷺ. These include his manner of dressing, sleeping, eating *etc*. Emulation in these acts constitutes great merit but omitting it is not sinful. —*Sharah Wiqayah - Shami Vol. 1, Page 71*

A true follower of the Sunnah is one who endeavours to conform to the *Sunan az-Zawa'id* too. However, conformance to *Sunan al-Huda* is mandatory and this should remain the priority. Hence, Qadhi Iyadh

1 Sunan is the plural form of the word Sunnah.

states:

أصول مذهبنا ثلاثة ؛ الإقتداء بالنبي صلي الله عليه وسلم في الأخلاق والأفعال ؛ الأكل من الحلال ؛ وإخلاص النية في جميع الأعمال [الشفاء؛ ص92 ؛ جلد 2]

The fundamentals of our Diin [religion] are three matters: to emulate Rasulullah ﷺ in his character and in his deeds; to consume halal food and to achieve sincerity in all actions.'

Discarding the Sunnah

It should be noted that the *Sunan al-Huda* which were carried out constantly has the same status as *wajib* [mandatory] actions and have therefore been categorised by the jurists as emphasised *Sunan*. They should never be omitted as it is sinful to do so. An example of this is the twelve units of Salah performed daily before and after the fardh Salah. Imam Ghazali says the following concerning the person who discards this category of Sunnah practices:

أما في العبادات فلا أعرف لتارك السنة من غير عذر
وجها إلا كفر خفي أو حمق جلي [الاربعين]

As for one who omits the Sunnah pertaining to acts of worship - without any valid reason - the only logical assumption would be that he is a victim of subtle kufr [disbelief] or he is absolutely foolish.

Elaborating on the above remark, Imam Ghazali says:

[و] بيانه أن النبي صلي الله عليه وسلم إذا قال ، تفضل صلوة الجماعة علي الفرد بسبع وعشرين درجة ، فكيف تسمح نفس المؤمنين تركها من غير عذر، نعم يكون السبب في ذلك إما حمق أو غفلة بأن لا يتفكر في هذا التفاوت العظيم ، ومن يستمحق غيره إذا آثر واحدا علي اثنين كيف لا يستمحق نفسه إذا آثر واحدا علي سبع وعشرين لا سيما فيما هو عماد الدين ومفتاح السعادة الأبدية [الاربعين ؛ ص 26]

Rasulullah ﷺ said that Salah performed in congregation is twenty-seven times superior to Salah performed individually. Acknowledging this, no Muslim would discard the opportunity without a very valid reason, unless the person is a fool or he is heedless of the hereafter. If it is agreed that one who prefers one over two is foolish then why deny this logic in the case of one who preferred one reward over twenty seven rewards?

The issue of weak Ahadith

Imam Nawawi writes the following in *al-Azkar*:

قال العلماء من المحدثين والفقهاء وغيرهم : يجوز ويستحب العمل في الفضائل والترغيب والترهيب بالحديث الضعيف ما لم يكن موضوعا [الأذكار ص 5]

The scholars - Muhaddithiin and Jurists - permit and endorse a weak Hadith if it pertains to merits and significance of good actions or admonition and warning for perpetrating evil.

Ibn al-Humam states the following in *Fath al-Qadiir*:

الإستحباب يثبت بالضعيف دون الموضوع

An action can be classified as Mustahab if it is substantiated by a weak Hadith but a fabricated Hadith cannot serve this purpose.

Allamah Shabbir Ahmad Uthmani records consensus of opinion from the scholars of Hadith about the permissibility of utilising weak Ahadith for the aforementioned purposes. —*Muqaddimah Fath al-Mulhim*, Page 58

However, one who practises on a weak Hadith should not maintain that such an action is a Sunnah.

Significance of following the Sunnah in the light of the Qur'an Majid

The Qur'an Majid is replete with verses obligating us to follow the Sunnah of Rasulullah ﷺ. Consider the following:

أطيعوا الله وأطيعوا الرسول [المائدة]

Obey Allah and His Messenger. — al-Ma'idah : 92

The following verse of *Surah al-Hashr* expresses the supreme authority vested in Rasulullah ﷺ:

وماآتاكم الرسول فخذوه وما نهاكم عنه فانتهوا [الحشر]

And whatsoever the Messenger gives you, take it; and whatsoever he prohibits you from, abstain from it. — al-Hashr : 7

Such emphasis has been laid on obedience to Rasulullah ﷺ that Allah Ta'ala construes obedience to His messenger as obedience to himself and defiance of His messenger as defiance of himself. Consider the following verse:

من يطع الرسول فقد أطاع الله [النساء]

Whoever obeys the messenger has surely obeyed Allah. —an-Nisa' : 80

Love for Allah is measured by the degree of conformance to the Sunnah of Rasulullah ﷺ. Allah *Azza wa-Jall* says:

إن كنتم تحبون الله فاتبعوني [آل عمران]

If you love Allah, then follow me - i.e. Muhammad ﷺ. —Aal-Imran : 31

It is evident from the above that a claim of love for Allah is baseless without practical compliance to the Sunnah of Rasulullah ﷺ. This verse was a response to people who made hollow claims of loving Allah. Allah Ta'ala also says:

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول ولا تولوا عنه [الأنفال]

O those of you who believe: Obey Allah and obey His messenger and do not turn away from him [Muhammad ﷺ]. —al-Anfal : 20

The following appears in *Surah an-Nur:*

قل أطيعوا الله وأطيعوا الرسول فإن تولوا فإنما عليه ما
حمل وعليكم ما حملتم وإن تطيعوه تهتدوا [النور]

Say [unto them O messenger]: Obey Allah and His messenger. And if you turn away, then the messenger is only responsible for his obligation and you are answerable for yours. And if you follow him, you will attain guidance. — an-Nur : 54

The following appears in *Surah an-Nisa':*

ومن يطع الله والرسول فأولئك مع الذين أنعم الله عليهم من
النبيين والصديقين والشهداء والصالحين وحسن اولئك رفيقا [النساء]

And whoever obeys Allah and His messenger, they will be in the company of those on whom Allah has bestowed His grace: of the Prophets, the Siddiqiin [those who follow the prophets and were foremost in obeying him, like Abu Bakr as-Siddiq], the martyrs and the righteous. And how excellent is the companionship of these people. — an-Nisa' : 69

Surah al-Ahzab records the regret of the disbelievers for failing to follow Rasulullah ﷺ in the following words:

ياليتنا أطعنا الله وأطعنا الرسولا [الأحزاب]

[On that day they will say] If only we obeyed Allah and His messenger. — al-Ahzab : 66

The aforementioned verses adequately highlight the significance of obedience to Rasulullah ﷺ and complying with his sublime mannerisms and traits. Every action of Rasulullah ﷺ endears one to Allah and aids in securing His pleasure. *May Allah Ta'ala grant us the tawfiiq of implementing the Sunnah in our lives, inwardly and outwardly. Aamin*

Significance of complying with the Sunnah in the light of prophetic statements

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'All my followers will enter paradise except those who refuse.' When the honourable companions enquired what was meant by refusal Rasulullah ﷺ said: 'Whoever obeys me will enter paradise and whoever disobeys me has refused.' — *Sahih Bukhari - Kitab al-I'itisam*

'Irbadh *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Cling onto my Sunnah firmly.'[1] —*Ibn Majah, Page 5*

Reviving an uncommon Sunnah

Abu Hurairah *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'One who holds on to my Sunnah when my *ummah* has become victim to the temptations of this world will receive the reward of a hundred martyrs.' [2] —*Mishkat, Page 30*

1 حديث عرباض بن سارية رضي الله عنه أخرجه الإمام أبو داود والإمام الترمذي رحمهما الله وقال حديث حسن صحيح كما أخرجه أيضا إبن ماجه رحمة الله في سننه إهـ

2 حديث " من تمسك بسنتي عند فساد أمتي فله أجر مائة شهيد " أخرجه البيهقي رحمه الله في الزهد وابن عدي في الكامل [ترجمة حسن بن قتيبة ، ج 3 ص 471] من حديث ابن عباس رضي الله عنه وذكره الحافظ المنذري رحمه الله في الترغيب [باب إتباع الكتاب والسنة] بصيغة الجزم ثم قال رواه البيهقي رحمه الله من رواية الحسن بن قتيبة – ورواه الإمام الطبراني رحمه الله من حديث ابي هريرة رضي الله عنه بإسناد لا بأس به إلا أنه قال "فله أجر شهيد". وقال الحافظ التاجي رحمه الله في حاشيته النفيسة " عجالة الإملاء المسيرة من التذنيب على ما وقع للحافظ المنذري رحمه الله من الوهم وغيره في كتابه الترغيب والترهيب": كذا رواه الإمام البيهقي رحمه الله في المدخل من حديث ابي هريرة رضي الله عنه لكن أوله "القائم بسنتي" وآخره "له اجر مائة شهيد" ولعل لفظ مائة سقطت من الرواية المذكورة. ويؤيده أن الحافظ رجب الحنبلي رحمه الله ذكر هذا الحديث في كتابه "كشف الكربة في وصف حال أهل الغربة" فقال : وأخرج ألامام الطبراني رحمه الله من حديث أبي هريرة رضي الله عنه مرفوعاً "التمسك بسنتي عند فساد أمتي له أجر مائة شهيد" إهـ ص 81 . ويؤكده أن ألإمام البغوي رحمه الله صاحب المصابيح ذكر الحديث من حديث أبي هريرة رضي الله عنه وآخره "فله أجر مائة شهيد". ثم رأيت الإمام البغوي رحمه الله روى هذا الحديث بسنده في كتابه "ألانوار في شمائل النبي المختار" من طريق أبي هريرة رضي الله عنه [ج 2، ص 277] وآخره "فله أجر مائة شهيد" لكن في سنده محمد بن عكاشة الكرماني قال الدار قطني رحمه الله فيه: "يضع الحديث" وأما إسناد الطبراني رحمه الله فقد قال المنذري رحمه الله "لا بأس به" وتبعه الحافظ الدمياطي رحمه الله في المتجر الرابح وقال الحافظ الهيثمي رحمه الله فيه محمد بن صالح العدوي ولم أر من ترجمه وبقية رجاله ثقات. وعلى كل حال فقد قال العلامة محمد طاهر الفتني رحمه الله في تذكرة الموضوعات ص 44 : وفي حديث حسن "من أحيا سنة وأمات بدعة كان له أجر مائة شهيد" وأما حسن بن قتيبة فترجم له الحافظ المنذري رحمه الله في آخر الترغيب وقال "ضعيف" وقال ابن عدي رحمه الله

Adherence to the Sunnah - A testimony of love for Rasulullah ﷺ
Anas *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'One who loves my Sunnah loves me and one who loves me will be with me in paradise.' — *Tirmizi*

Anas *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'One who is indifferent to my Sunnah has no relationship with me.' —*Sahih Bukhari, Vol. 2, Page 757*

Conformance to the Sunnah is indicative of true love for Rasulullah ﷺ. Those who claim to love Rasulullah ﷺ whilst contradicting his Sunnah are making hollow claims. Ignorance of the Sunnah cannot be a legitimate excuse as a lover is generally aware of the circumstances and conditions of his beloved.

Securing entry into paradise
Abu Sa'eed *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'One who consumes *halal,* practices upon the Sunnah and does not harm others by his evil character and actions will surely enter paradise.' —*Targhib, Vol. 1, Page 79*

Sahabah Radiallahu Anhum's meticulous observance of the Sunnah
Zayd Ibn Aslam relates that he saw Ibn Umar *Radiallahu Anhu* performing Salah whilst the buttons of his garment were open. He enquired about this and Ibn Umar *Radiallahu Anhu* informed him that he had witnessed Rasulullah ﷺ performing Salah in that manner on one occasion. —*Targhib, Vol. 1, Page 82/Sahih Ibn Khuzaymah*

Abdullah Ibn Umar *Radiallahu Anhu* used to take a nap under a particular tree whilst travelling between Makkah and Madinah Tayyibah. He related that Rasulullah ﷺ also took rest under the shade of that specific tree. —*Targhib, Vol. 1, Page 82*

Urwah narrates that Mu'awiyah Ibn Qurrah *Radiallahu Anhu* related

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"ارجو ان لا باس به" إهـ.

the event when he presented himself before Rasulullah ﷺ for the first time. He noticed that the buttons of Rasulullah ﷺ's garment were open. From that day onwards Mu'awiyah *Radiallahu Anhu* was always seen with his buttons open, whether it was winter or summer. —*Targhib, Vol. 1, Page 81/Ibn Hibban*

An analysis of these Ahadith reveals that the Sahabah emulated Rasulullah ﷺ meticulously in coincidental occurrences and personal preferences [*Sunan az-Zawa'id*].

The repercussions of discarding the Sunnah

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ said: 'I have invoked curses and Allah also curses the following six people:

> One who adds anything to the Qur'an Majid
> One who denies predestination
> A man who oppressively assumes control of the affairs of my ummah, thereby belittling the honoured one and honouring the despicable ones.
> One who legalises that which Allah has prohibited.
> One who dishonours my family members.
> One who discards my Sunnah. —*Targhib, Vol. 1, Page 84*

The gravity of discarding the Sunnah is clearly spelt out in this Hadith. The thought of being cursed by Allah and Rasulullah ﷺ is a sufficient deterrent for those who truly fear the last day. *May Allah protect us.*

Conforming to the Sunnah will save one from deviation

Abu Hurairah *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'I am leaving behind two things which would ensure that you never deviate if you were to hold on to them firmly; the book of Allah and my Sunnah.'[1] —*Haakim / Kanz, Vol. 1, Page 154*

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1 أخرجه الحاكم رحمه الله في المستدرك ج 1 ص 39 وذكره الحافظ المنذري رحمه الله في الترغيب من حديث إبن عباس رضي الله عنه وذكر أن الحاكم رحمه الله صححه ولم يتعقبه بشيء إهـ

Significance of adhering to the Sunnah in the opinion of the pious predecessors

Imam Malik *Rahimahullah* said:

السنة مثل سفينة نوح ، من ركبها نجى ومن تخلف عنها غرق

The example of the Sunnah of Rasulullah ﷺ is like that of the ark of Nuh Alayhis Salam; whoever boarded the ark was saved and whoever remained behind was drowned.

Shaykh Abdul Qadir Jilani *Rahimahullah* said:

أساس الخير متابعة النبي صلى الله عليه وسلم في قوله وفعله

The basis of all goodness lies in following the words and actions of Rasulullah ﷺ.

Shah Abdul Aziiz *Rahimahullah* states the following in *Fath al-Aziiz;*

من تهاون بالسنة عوقب بحرمان الفرائض

Whoever regards the Sunnah as insignificant will be punished by being deprived of practicing upon the faraidh [essential obligations of Islam].

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding eating

Before commencing the discussion on the Sunnah practices of Rasulullah ﷺ relating to eating and drinking it should be known that the greatest Sunnah ﷺ in this regard is that eating and drinking is a necessity and it should be confined to the degree of necessity. The second most pertinent Sunnah ﷺ is this regard would be simplicity. Indulgence and extravagance finds no expression in the lifestyle of Rasulullah ﷺ. In order to establish the above, it would be beneficial to note the following Hadith reports:

Nu'man *Radiallahu Anhu* once said to the people: 'Are you not indulging in eating and drinking and satisfying all your desires?' He then alerted them about the manner in which Rasulullah ﷺ lived so that they would take a lesson from his sublime example. He said: 'I have witnessed your Nabi experiencing such extreme conditions that he could not even satisfy his hunger with inferior dates.' —*Sahih Muslim, Kitab az-Zuhd wa ar-Raqa'iq*

Sayyidah Aayesha *Radiallahu Anha* says: 'We, the family of Muhammad ﷺ would pass a month at a time without lighting a fire [to cook food]. We survived on dates and water.' —*Sahih Muslim, Kitab az-Zuhd wa ar-Raqa'iq*

Anas *Radiallahu Anhu* narrates that dates were once presented to Rasulullah ﷺ. Anas *Radiallahu Anhu* says: 'I saw Rasulullah ﷺ eating dates whilst leaning against something, due to extreme weakness which was caused by prolonged hunger.' —*Sharh as-Sunnah*

These and other reports of this nature highlight the Sunnah of eating and drinking according to the degree of necessity and observing simplicity in one's diet. Having established this, a discussion on the Sunnah practices

of eating and drinking follows hereunder. *May Allah grant us tawfiiq.*

Washing the hands before meals

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'One who desires that his home be filled with goodness and prosperity should wash his hands before and after partaking of meals.' —*Sunan Ibn Majah, Vol. 2, Page 234**

It is a Sunnah to wash one's hands before and after meals. The hands should be washed before eating even though they may be clean. Those who eat with forks and knives may not perceive the need to wash their hands. They may be deprived of great benefits as washing one's hands enhances blessings [*barakah*].

Note: *Barakah* in this instance means that the higher purpose for which we are eating would be fulfilled. Such food would become a beneficial art of our bodies and aid us in doing good deeds and displaying good aracter. —*Khasa'il, Page 116*

rakah also means that an increase will be perceived in the food. —*Jmdat al-Qari, Vol. 21, Page 76*

Taking the name of Allah before meals

Umar Ibn Salamah *Radiallahu Anhu* relates that Rasulullah ﷺ said [to him]: 'Take the name of Allah [i.e. recite *Bismillah*] and eat from the food which is directly in front of you.' —*Sahih Bukhari, Vol. 2, Page 810**

Jabir *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'If a man takes the name of Allah upon entering his home and upon partaking of his meal then the devil says to his companions: 'There is no meals or lodging for you here.' —*Sahih Muslim, Vol. 2, Page 172**

Salman *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'One who desires that Shaytan neither partakes of his food nor spends the night in his home should make *Salam* upon entering the home and he should

take the name of Allah before consuming his meal.' —*Targhib, Vol. 3, Page 124**

Abu Ayyub Ansari *Radiallahu Anhu* reports that they were once in the company of Rasulullah ﷺ when food was presented to them. When they began eating they noticed that there was a tremendous amount of *barakah* in the food. However, this *barakah* was snatched away towards the end of the meal and the food was depleting rapidly. They enquired about this from Rasulullah ﷺ and he said: 'You recited *Bismillah* upon commencing the meal. Therefore you noticed the *barakah*. A person joined you later on and he did not take the name of Allah so Shaytan joined in the meal and the *barakah* vanished.' —*Majma', Vol. 5, Page 12/ Musnad Ahmad**

When one forgets to take the name of Allah initially

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ said: 'One who forgets to say *Bismillah* initially should recite the following upon remembering:

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

—*Abu Dawud, Vol. 2 Page, 173**

Note: It is a Sunnah to recite *Bismillah* before eating. In fact, some Ulama classify it as *wajib* [obligatory] as it is sinful to omit it intentionally. —*Umdat al-Qari, Vol. 21, Page 28*

Eating with the right hand

Umar Ibn Salamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said to him: 'Take the name of Allah, eat with the right hand and eat the food which is directly in front of you.' —*Sahih Bukhari, Vol. 2, Page 810**

Ibn Umar *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'None of you should eat or drink with the left hand as it is the practice of *Shaytan*.' —*Targhib, Vol. 3, Page, 127/Muslim-Tirmizi**

Salamah *Radiallahu Anhu* narrates that Rasulullah ﷺ once saw a person eating with his left hand. Rasulullah ﷺ instructed him to eat with his right hand but he [arrogantly] retorted that he could not eat with the right hand. Rasulullah ﷺ remarked: 'You will never be able to do so.' Consequently his hand became paralysed. —*Sahih Muslim, Vol. 2, Page 172**

Eating the food directly in front of one

Umar Ibn Salamah ﷺ relates that he was eating a meal [with Rasulullah ﷺ] and he was picking morsels from all over the utensil. Rasulullah ﷺ said to him: 'Eat the food which is directly before you.' —*Sahih Bukhari, Vol. 2, Page 810**

Note: It is against the Sunnah to eat from all over the plate if there is only one type of food in one's plate, especially when few people are eating from the same utensil. However, if there is a variety of food in one plate, it is permissible to eat from different areas in the plate.

Ibn Abbas *Radiallahu Anhu* says that *barakah* descends upon the centre. Therefore, eat from the sides of the plate and not from the centre.[1] —Tirmizi

Cleaning the utensil

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ instructed that the fingers be licked and the utensil be cleaned [i.e. before washing it]. Highlighting the benefit of this, Rasulullah ﷺ said: 'It is not known which particle of food contains *barakah*.' —*Targhib, Vol. 3, Page 146/ Sahih Muslim**

Note: Some people have the habit of leaving food in the plate. This is incorrect. Others regard cleaning the utensil an act of greed. This perception is erroneous. —*Umdat al-Qari, Vol. 21, Page 76*

Ummu 'Aasim *Radiallahu Anha* relates that they were once partaking of

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1 أخرجه الإمام الترمذي وابو داؤد والنسائي وابن ماجة رحمهم الله إهـ

meals when Nubayshah *Radiallahu Anhu* - the freed slave of Rasulullah ﷺ entered. He related that Rasulullah ﷺ said: 'If a person eats from a utensil and cleans it, it will supplicate to Allah for his forgiveness.' —*Tirmizi/Sunan Ibn Majah, Vol. 2, Page, 235**

Licking one's fingers

Ka'b *Radiallahu Anhu* narrates that Rasulullah ﷺ used to eat with three fingers and he would lick his fingers [before washing/wiping them].' —*Sahih Muslim, Vol. 2, Page 176**

Abu Hurairah *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Lick your fingers after you have eaten as you do not know which particle of food contains *barakah*.' —*Sahih Muslim, Vol. 2, Page 176**

Ka'b *Radiallahu Anhu* says: 'I saw Rasulullah ﷺ eating with three fingers: the thumb; the index finger and the middle finger. I then saw him licking them in the following sequence: the middle finger first, followed by the index finger and then the thumb. —*Majma', Vol. 5, Page 19**

Eating with three fingers

Ka'b ﷺ narrates that Rasulullah ﷺ only used three fingers when eating. —Sahih Muslim, Vol. 2, Page 175 *

Sa'eed Ibn Mansur records a *mursal* Hadith which affirms that Rasulullah ﷺ ate with five fingers sometimes. —*Fath al-Baari, Vol. 9, Page 578*

Note: Rasulullah ﷺ generally used three fingers. Certain foods may require an additional finger or two. It must be borne in mind that using more than three fingers is an exception to the rule. Allamah Ayni states that one who uses more than three fingers without the need to do so is discarding a Sunnah intentionally. Using three fingers only ensures that one does not consume large morsels of food which is disadvantageous to digestion. —*Khasa'il, Page, 112/Umdat al-Qari, Vol. 21, Page 77*

Eating a fallen morsel

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If a morsel falls down, clean it and consume it. Do not leave it for the devil.' —*Sahih Muslim, Vol. 2, Page 176* *

Note: Sometimes people feel reluctant to practice on this Sunnah as they fear the impression it gives. The fact that it is a Sunnah is reason enough to practise upon it. It is a different matter altogether if the fallen morsel is unsuitable for consumption.

Wiping and washing the hands after meals

Jabir *Radiallahu Anhu* relates: 'There was a scarcity of food during the era of Rasulullah ﷺ. We hardly ever ate to our fill and we never had cloths to wipe our hands with. We used to wipe our hands on our palms, forearms and feet. We would then perform Salah without washing our nds.' —*Sahih Bukhari, Vol. 2, Page 820**

ote: In view of the beneficial oil or fat content of certain foods, wiping heir hands on their bodies was a protection for the skin and insulation against biting winter cold. Ibn Hajar says that it is *mustahab* to rub the hands together and wipe them in this manner.

Qadhi Iyadh says that if it is not really necessary to wash the hands if they could be wiped clean. However, it would be necessary to wash them if they are sticky and grimy. Wiping the hands on a cloth or handkerchief is a Sunnah on condition that this is done after the fingers have been licked.

Washing the hands after meals

A Hadith recorded in *Sunan Abu Dawud* contains the following: 'Whoever sustains harm [e.g. insect bites etc.] due to not washing and cleaning the stickiness which remains on his hands after eating has none but himself to blame.' —*Sunan Abu Dawud, Vol. 2, Page 182**

Using a tablecloth

Anas *Radiallahu Anhu* narrates: 'Rasulullah ﷺ never sat at a table to eat.' He was asked: 'What did Rasulullah ﷺ eat upon?' He replied: 'A tablecloth.'[1] —*Sahih Bukhari, Vol. 2, Page 811**

Note: It is a Sunnah to use a tablecloth.[2] The heavenly tablecloth which descended upon Sayyiduna Isa *Alayhis Salam* was made of red leather. —*Umdat al-Qari, Vol. 21, Page 35*

Clearing the tablecloth

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ discouraged them from getting up before the tablecloth was taken away. —*Sunan Ibn Majah, Vol. 2, Page 237**

Sayyidah Aayesha *Radiallahu Anha* relates that the tablecloth was never taken away from in front of Rasulullah ﷺ while it contained particles of food. —*Tabarani/ash-Shami, Vol. 7, Page 148*

Abdullah *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Allah will forgive the one who seeks and then consumes particles of food which remain on the tablecloth.' —*Majma', Vol. 5, Page 28-Bazzar/Tabarani* *

Reclining whilst eating

Abu Juhayfah *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'I do not lean or recline whilst eating.'[3] —*Shama'il* *

The Sunnah method of sitting

It is Sunnah to either squat or to raise the right leg and keep the left one down.[4] Ibn al-Qayyim - the author of *Zad al-Ma'ad* - writes that

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1 The Arabic term mentioned in the Hadith is [السفرة].

2 وقد إشتهر على الألسنة أن سفرة النبي صلى الله عليه وسلم كانت من جلد مدبوغ وكانت مدورة وليس هناك خبر صحيح يصرح به فيما نعلم إلا أن الشراح زعموا أن السُفَرَ كانت مدورة في زمن النبي صلى الله عليه وسلم. والله تعالى أعلم. منتهى السول - عبد

3 صحيح الإمام البخاري رحمه الله، كتاب الأطعمة - باب الأكل متكئاً إهـ

4 قال العراقي رحمه الله في تخريج الإحياء[ج 2أص 4] أخرج أبو داود رحمه الله من حديث عبد الله

Rasulullah ﷺ would sit on his posterior and place the sole of the left leg on [the sole of] his right foot. This method of sitting reflects humility and it is the most beneficial posture to maintain whilst eating. —*Sharah Munawi, Page 191*

Eating whilst standing

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ prohibited eating whilst standing.[1] —*Majma', Vol. 5, Page 15/Bazzar**

Removing one's shoes when eating

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Remove your shoes at meal times as this is more soothing for the feet.' —*Darami, Vol. 2, Page 148**

About the temperature of food

Whenever [hot] *Thariid*[2] was presented to Asma *Radiallahu Anha* she would instruct that it be covered and left for a while. She would only eat it after there were no traces of steam. She related that Rasulullah ﷺ said that food which is allowed to cool down slightly after it has been cooked has abundant *barakah*. —*Darami, Vol. 2, Page 137**

Impermissibility of blowing into food

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ neither breathed into a vessel nor blew into it. —*Sunan Ibn Majah, Vol. 2, Page 236**

Probition of omitting supper when one is hungry

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Never omit the

بن بشير رضي الله عنه في أثناء الحديث "أتوا تلك القصعة فالتفوا عليها فلما كثروا جثا رسول الله صلى الله عليه وسلم ...الحديث" وله وللنسائي رحمهما الله من حديث أنس رضي الله عنه "رأيته يأكل وهو مقع من الجوع" وروى أبو الحسن المقري في الشمائل من حديثه : "كان إذا قعد على الطعام استوفز على ركبته اليسرى وأقام اليمنى ثم قال "إنما أنا عبد آكل كما يأكل العبد وأفعل كما يفعل العبد".إهـ

1 قال الهيثمي رحمه الله : رواه البزار وأبو يعلى رحمهما الله بإختصار ورجاله ثقات رجال الصحيح خلا المغيرة بن مسلم وهو ثقة . وأخرج الإمام مسلم رحمه الله ج2 ص 371 من حديث أنس رضي الله عنه عن النبي صلى الله عليه وسلم أنه نهي أن يشرب الرجل قائماً قال قتادة رحمه الله فقلنا فالأكل فقال ذاك أشر وأخبث". إهـ

2 A dish consisting of gravy, meat and bread

evening meal even if you have to eat a handful of dates only because omitting it speeds up the onset of old-age.'[1] —*Tirmizi, Vol. 2, Page 7**

Examining dates

Anas *Radiallahu Anhu* relates that old dates were presented to Rasulullah ﷺ. Rasulullah ﷺ examined the dates before eating them to extract any insects which may be in them. —*Abu Dawud, Vol. 2, Page 180**

Note: Old dates tend to have insects. Hence, Rasulullah ﷺ felt the need examining them. It is permissible to examine any food or fruit which may have a similar condition.

Do not criticise food

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ never criticised food. He would eat if he were hungry and he would abstain from eating if he disapproved of the dish. —*Sahih Bukhari, Vol. 2, Page 814**

Note: Even though Rasulullah ﷺ may have not approved of a certain dish for personal consumption he never criticised it. This is evident from the Hadith pertaining to the desert lizard which will be discussed shortly.

Prohibition of wastage and discarding food

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ once entered the home and found a piece of bread lying on the floor. Rasulullah ﷺ picked it up, cleaned it and ate it. He then said: 'Appreciate and value food because many nations were deprived for the rest of their lives after displaying ingratitude for the favours of Allah.' —*Sunan Ibn Majah, Vol. 2, Page 24**

Note: If food is not adequate for human consumption it should be left

1 This Hadith is not an excuse to have an extra meal. In fact it is a prohibition from going to bed hungry as this is detrimental to the health. Sometimes we have supper when our lunch has not fully digested as yet.

where other creatures could consume it.

Eating in the Masjid

Abdullah Ibn Harith *Radiallahu Anhu* narrates: 'We used to eat bread and meat in the Masjid in the era of Rasulullah ﷺ.' —*Sunan Ibn Majah, Vol. 2, Page 237**

Note: Eating or drinking in the Masjid without a real need goes against the sanctity of the Masjid. The jurists declare it *Makruh* to do so. A *mu'takif* [person sitting in seclusion in the Masjid] is discouraged from eating without placing a tablecloth. However, it is permissible to eat in the Masjid as long as the Masjid does not get soiled. The above-mentioned Hadith could refer to the exceptional case of *I'itikaf* [seclusion in the Masjid] as Rasulullah ﷺ observed *I'itikaf* annually during the month of Ramadhan. —*Khasa'il, Page 126*

Eating the food at the bottom of the pot

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ was keen to eat the food which remained at the bottom of the pot. —*Mishkat, Page 366/ Tirmizi**

Note: Scholars of Hadith draw two observations from this Hadith. Firstly, the Hadith depicts Rasulullah ﷺ's generosity and humility. He always fed the best portion of the food to others and ate the left-over himself. Secondly, the food at the bottom of the pot is closest to the heat. Therefore, its fat content is minimal.

Who should commence eating

Jabir *Radiallahu Anhu* narrates that whenever they are with Rasulullah ﷺ they always waited for him to commence eating before they did. —Haakim, Vol. 4, Page 109

Ibn Abbas *Radiallahu Anhu* relates that whenever Rasulullah ﷺ offered [a group of people] something to drink he would say: 'Give preference to the seniors.' —*Majma', Vol. 5, Page 93**

Note: If few people are eating together the Sunnah advocates that the meal be commenced by those who are senior in age, knowledge or nobility. It was during a meal when Rasulullah ﷺ told Abu Ubaydah *Radiallahu Anhu*: '*Barakah* [blessings] is with the seniors.' —*Majma', Vol. 5, Page 93/Tabarani**

Presenting what is liked

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ was once invited to a meal and he accompanied him. It was a dish containing gourd. Rasulullah ﷺ ate with relish. Seeing that Rasulullah ﷺ was fond of gourd he began seeking it [from the platter etc.] and placing it before Rasulullah ﷺ. —*Aadab Li-l Bayhaqi, Page 306*

Eating together

Sayyiduna Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Eat together and do not eat separately as there is more *barakah* when eating in a group [*jama'ah*]. —*Ibn Majah, Vol. 2, Page 236**

Wahshi *Radiallahu Anhu* narrates that they complained to Rasulullah ﷺ about eating but not feeling satiated. Rasulullah ﷺ said: 'Perhaps you eat individually.' The Sahabah affirmed this. Rasulullah ﷺ said: 'Eat together and recite the name of Allah before eating.' —*Sunan Ibn Majah, Vol. 2, Page 236/Sunan Abu Dawud* *

Note: We should discard the habit of eating individually. Eating together from one utensil enhances love and unity whilst multiplying the blessings of the food too.

Eating at the time of congregational Salah

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ said: 'If food is presented at the time of congregational prayers, then eat first [and delay the Salah]. —*Sahih Bukhari, Vol. 2, Page 821**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If supper is

offered at the time of congregational Salah then eat supper first and perform Salah thereafter.' —*Sahih Bukhari, Vol. 2, Page 821**

Note: This rule only applies if a person is extremely hungry and in a desperate need to nourish his body.

Having lunch after Jumu'ah prayers

Sahl *Radiallahu Anhu* narrates that on Fridays they used to eat lunch after Jumu'ah Salah. They would then to have a siesta. —*Sahih Bukhari, Vol. 2, Page 813**

Feeding people upon returning from a journey

Jabir *Radiallahu Anhu* narrates that when Rasulullah ﷺ returned to Madinah Munawwarah, [after an important journey] he would slaughter a cow or a camel.[1] —*Aadab, Li-l Bayhaqi, Page 438*

Note: One should invite relatives and associates for a meal after returning from an important journey such as Hajj [pilgrimage].

Determining the nature of the food

Khalid *Radiallahu Anhu* narrates that he accompanied Rasulullah ﷺ to the home of Sayyidah Maymunah *Radiallahu Anha,* who was his maternal aunt. She presented the meat of a desert lizard which was sent to her by her sister. Rasulullah ﷺ stretched his hand towards it. One of the women present informed him that it was the flesh of a desert lizard. Rasulullah ﷺ withdrew his blessed hand. —*Sahih Bukhari, Vol. 2, Page 812**

Note: If one is unaware of what is being offered then he should be informed as he may have a natural aversion for that particular dish.

The Hanafi school of thought maintains that consuming desert lizard is permissible but *Makruh* [reprehensible]. —*Umdat al-Qari, Vol. 21, Page 39*

1 رواه الامام البخاري ايضا في الصحيح الجلد الأول الصفحة 434.

Eating less – a distinct trait of a believer
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A believer eats the equivalent of one belly and the disbeliever eats to satiate seven guts.' —*Sahih Bukhari, Vol. 2, Page 812**

Abu Hurairah *Radiallahu Anhu* relates that Rasulullah ﷺ once hosted a non-Muslim guest. Rasulullah ﷺ instructed that a goat be milked and the milk be offered to the guest. When the milk was offered to him he consumed the entire portion. A second goat was milked and the guest consumed all the milk once again. At the end he had consumed the milk of seven goats. He embraced Islam the next day. Rasulullah ﷺ instructed that a goat should be milked. The milk was presented to him and he consumed it. When the second goats' milk was presented to him he declined expressing satiation. It was on this occasion that Rasulullah ﷺ remarked: 'A believer eats the amount which fills one gut and the disbeliever eats to satiate seven guts.' —*Targhib, Vol. 3, Page 135 / Tirmizi, Muwatta**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The food of two people suffices for three and the food of three people suffices for four.' —*Sahih Bukhari, Vol. 2, Page 812**

Note: The above Hadith implies that since a Muslim is not greedy he would share his meal and eat less, so that two people could be satiated instead of one. Ibn Jariir maintains that the actual meaning of the Hadith is that the amount eaten by one person till he is satiated suffices for two people.

Having something sweet before or after a meal
Ikrash *Radiallahu Anhu* narrates that he once ate *Thariid* with Rasulullah ﷺ. Thereafter, they ate a few dates. —*Tirmizi/Ibn Majah, Vol. 2, Page 235**

Note: This Hadith reports that Rasulullah ﷺ ate some dates after a

meal. Ulama maintain that eating something sweet before or after a meal was coincidental and not a routine. Rasulullah ﷺ led a very simple and austere life and having two dishes at one time was surely not his Sunnah. Whilst there are great benefits attached to emulating the coincidental practices of Rasulullah ﷺ the Sunnah should not be used as an excuse for indulgence.

If a fly falls into one's food or drink

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If a fly falls into food [or drink], submerge it completely [and then remove it] as one wing contains the disease and the other wing has the cure.' —*Sahih Bukhari, Vol. 2, Page 860**

Foods which Rasulullah Sallallahu Alayhi Wasallam enjoyed

Meat

Abu Darda *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Meat is the most superior dish in this world and in the hereafter.'[1] —*Ibn Majah, Vol. 2, Page 237**

Excessive consumption of meat

Ibn al-Qayyim says that meat should not be consumed on a daily basis as this leads to blood-related illnesses. Eating meat consecutively for forty days hardens the heart. Rasulullah ﷺ did not eat meat continuously.[2] —*Mawahib, Vol. 4, Page 427*

The foreleg [Shin]

Ibn Mas'ud *Radiallahu Anhu* relates that Rasulullah ﷺ was fond of the foreleg. [The foreleg of a goat or sheep is implied]. —*Shama'il, Page 11**

Abu Hurairah *Radiallahu Anhu* narrates that meat was brought to Rasulullah ﷺ and the foreleg was presented to him. Rasulullah ﷺ [held the bone in his hand and] began biting the meat with his teeth [instead of breaking pieces of meat with his hand]. —*Sahih Bukhari, Vol. 2, Page 684**

Abu Ubayd *Radiallahu Anhu* relates that he once cooked meat for Rasulullah ﷺ and presented the foreleg to him. A while later, Rasulullah ﷺ requested the second foreleg and he presented it. Rasulullah ﷺ

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1 قال علي القاري رحمه الله :رواه ابن ماجه وابن أبي الدنيا رحمهما الله من حديث ابي الدرداء رضي الله عنه مرفوعا به وسنده ضعيف ، فيه سليمان بن عطاء عن مسلمة الجهني وقد قال إبن حبان رحمه الله في سليمان : إنه يروي عن مسلمة أشياء موضوعة وما أدري التخليط منه أو من مسلمة ؟ وقال العقيلي رحمه الله : لا يصح فيه شيئ وأدخله إبن الجوزي رحمه الله في الموضوعات لكن قال العسقلاني رحمه الله لم يتبين لي الحكم على هذا المتن بالوضع فإن مسلمة غير مجروح وابن عطاء ضعيف. قال السخاوي رحمه الله وله شواهد ومنها عن علي رضي الله عنه رفعه بلفظ "سيد طعام الدنيا اللحم ثم الأرز" أخرجه أبو نعيم رحمه الله في الطب النبوي. وعن صهيب رضي الله عنه بلفظ "سيد الطعام في الدنيا والآخرة اللحم ثم الأرز" أخرجه الديلمي رحمه الله من جهة الحاكم الموضوعات الكبرى بتحقيق محمد بن لطفي الصباغ. إهـ

2 انظر منتهى السول المجلد الثاني ، الصفحة 321 إهـ

requested for a foreleg for the third time whereupon he said that an animal has two forelegs only. Rasulullah ﷺ informed him that had he complied and looked for another foreleg he would have carried on taking out forelegs for as long as Rasulullah ﷺ wished. —*Shama'il, Page 11**

Note: This would have occurred as a miracle of Rasulullah ﷺ.

The poisoned foreleg

Ibn Mas'ud *Radiallahu Anhu* relates that Rasulullah ﷺ loved the foreleg most and this was the very portion which was poisoned and offered to him [by a Jewish woman]. —*Shama'il, Page 11**

The shoulder

'Amr *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ holding the shoulder portion with his hand whilst cutting off pieces from it and eating. —*Sahih Bukhari, Vol. 2, Page 814**

Roasted meat

Abdullah *Radiallahu Anhu* says: 'We ate roasted meat in the Masjid with Rasulullah ﷺ.'[1] —*Sunan Ibn Majah, Vol. 2, Page 237**

Mughirah Radiallahu Anhu narrates that he accompanied Rasulullah ﷺ to a home where roasted meat was offered to them. Rasulullah ﷺ began cutting off portions of meat with a knife and offered it to him. —*Shama'il, Page 11**

Meat with gravy

Anas Radiallahu Anhu narrates that a tailor invited Rasulullah ﷺ to a meal. Anas *Radiallahu Anhu* accompanied Rasulullah ﷺ to this invitation. He presented barley bread and meat in gravy with gourd. —*Sahib Bukhari, Vol. 2, Page 817**

Increasing the quantity of gravy in a meat dish

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Never

1 وقال العارف اللحجي رحمه الله أخرجه الإمام الترمذي رحمه الله إهـ ج 2 ص 621

consider any good deed insignificant even if it be meeting a fellow Muslim with a smiling face. Similarly, when you cook meat, increase the quantity of gravy and send some to your neighbour.' —*Tirmizi, Vol. 2, Page 5**

The preferred method of eating meat

Imam Abu Dawud relates the following from Safwan *Radiallahu Anhu:* 'I was partaking of meals with Rasulullah ﷺ and I was breaking off meat from the bone as I ate. Rasulullah ﷺ said: 'Lift the bone to your mouth [instead of breaking off pieces with your hand] as it is more delicious to eat in that manner.'[1] —*Muntaha as-Sul, Vol. 2, Page 138**

Roasted liver

Abu Raafi' *Radiallahu Anhu* narrates: 'I once roasted the liver for Rasulullah ﷺ.' —*Sahih Muslim, Vol. Page 157**

A Hadith reported by Imam Dar Qutni states that the liver was the first part of the sacrificial animal which Rasulullah ﷺ ate.[2] —*Mawahib, Vol 4, Page 332**

The feet

Sayyidah Aayesha *Radiallahu Anha* narrates: 'We sometimes preserved the feet of a slaughtered animal and Rasulullah ﷺ would eat it after fifteen days.' —*Sunan Ibn Majah, Vol. 2, Page 242*

A narration in *Sahih Bukhari* supports the above Hadith as it contains the following, 'We would eat the feet of the animal fifteen days after *Udhiyyah* had passed.' —*Sahih Bukhari, Vol. 2, Page 818**

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1 قال العارف اللحجي رحمه الله روى أبو داود رحمه الله من حديث صفوان بن أمية رضي الله عنه قال"كنت آكل مع النبي صلى الله عليه وسلم فآخذ اللحم من العظم ، فقال أدن العظم إلى فيك فانه أهنأ وأمرأ" وللترمذي رحمه الله من حديثه "أنهس اللحم نهساً فانه أهنأ وأمرأ" وهو والذي قبله منقطع. وللشيخين رحمهما الله من حديث أبي هريرة رضي الله عنه "فتناول الذراع فنهس منها نهسة ... الحديث. الحافظ العراقي رحمه الله إهـ ج 2 ص 831.

2 روى الدار قطني رحمه الله :أنه صلى الله عليه وسلم لم يكن يفطر يوم النحر حتى يرجع ليأكل من كبد أضحيته إهـ منتهى السول جـ2 ص 921

Note: We learn that it is a Sunnah to eat the foot of the animal. We also learn that it is permissible to preserve *Qurbani* [sacrificial] meat. The Sahabah and Tabi'iin also employed methods of preserving meat. —*Umdat al-Qari, Vol. 21, Page 56*

Camel meat

Jabir Radiallahu Anhu narrates that Rasulullah ﷺ instructed them to take a little meat from each of the slaughtered sacrificial camels. This was put into a pot and cooked. The Sahabah ate the meat and drank the gravy. —*Sunan Ibn Majah, Vol. 2, Page 228**

Note: During the farewell pilgrimage Sayyiduna Ali *Radiallahu Anhu* brought camels from Yemen and Rasulullah ﷺ also had camels. There were a hundred camels in total. Rasulullah ﷺ slaughtered 63 and Ali *Radiallahu Anhu* slaughtered the remaining 37. Rasulullah ﷺ then took meat from each camel and put it into a pot.

Rasulullah ﷺ ate camel meat whilst at home and on journey.[1] —*al-Mawahib al-Ladunniyyah, Vol. 4, Page 332*

Horse meat

No authentic narration permits us to consume horse meat. However, a reliable Hadith informs us that the Sahabah did slaughter a horse and consume its flesh in the era of Rasulullah ﷺ. —*Tirmizi, Vol. 2, Page 1**

The Hanafi *mazhab* [school of thought] maintains that eating horse flesh is *makruh tanziihi* [disliked] as horses are used for jihad and utilising them for commercial consumption purposes will be disadvantageous.

The flesh of fowls

Abu Musa *Radiallahu Anhu* reports that he saw Rasulullah ﷺ eating the flesh of a fowl. —*Sahih Bukhari, Vol. 2, Page 829**

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1. منتهى السول ج 2 ص 140

Benefits of chicken
Ibn al-Qayyim says that chicken is not heavy on the stomach as it digests easily. It strengthens the brain and increases potency. It also clears the voice and is good for the skin. It produces good blood. However it is detrimental to one who has gout.

Note: This obviously applies to natural chickens not the genetically manufactured product eaten nowadays.

Rabbit meat
Anas *Radiallahu Anhu* narrates that he once captured a rabbit at a place known as *Marr az-Zahraan*. He took it to Abu Talhah *Radiallahu Anhu* who slaughtered it with a very sharp stone. He roasted it and sent its thigh for Rasulullah ﷺ. Rasulullah ﷺ accepted it and ate it. —*Sahih Bukhari, Vol. 2, Page 830**

White Antelope
Abu Qatadah *Radiallahu Anhu* narrates that they were a few companions travelling to Makkah with Rasulullah ﷺ. Everybody was in the [inviolable] state of *Ihram* except him. Suddenly their eyes fell upon an antelope. Abu Qatadah was busy mending his shoes and paid no attention to what was happening. However, his companions wanted to draw his attention to the animal [as he was not in the sate of *Ihram*]. He finally looked up and saw the animal. He mounted a horse in an instant and forgot to pick up his spear and whip in his haste. He asked them to hand it to him but they swore that they would not aid him in any way.[1] He dismounted, took his weapon himself and chased the animal. He succeeded to hunt the animal down and brought it back. It was cooked and they began eating. Some of them doubted if this meat was permissible for them as they were in the state of *Ihram*. They kept one leg for Rasulullah ﷺ and when they met him they enquired if it was permissible for them to eat the meat of a hunted animal whilst they were

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1 One in the state of *Ihram* cannot hunt. The Sahabah apprehended that they would be violating the command of Allah so they refused to offer assistance.

in *Ihram*. Rasulullah ﷺ asked: 'Is anything left from it?' They presented the foreleg to Rasulullah ﷺ and he ate it. —*Sahih Bukhari, Vol. 1, Page 349**

Red-legged partridge

Anas *Radiallahu Anhu* relates that somebody once brought roasted partridge for Rasulullah ﷺ. Rasulullah ﷺ supplicated to Allah to send the most beloved of His servants to join him in the meal. Within a short while Sayyiduna Ali *Radiallahu Anhu* came and partook of the meal. —*Tirmizi, Vol. 2, Page 213**

Hubara[1] [Lark - goose - bustard]

Safinah *Radiallahu Anhu* - the freed slave of Rasulullah ﷺ narrated that they ate the meat of a goose/bustard with Rasulullah ﷺ.[2] —*Shama'il, Page 12**

Note: The Arabic word for this bird is [حباري]. Various interpretations ıave been given about the nature of this bird. Some scholars have escribed it as a brownish bird with a long neck and long feet. Its beak is lso long and it flies very fast. Others say that it is a quail. Some scholars maintain that it is a goose. —*Khasa'il, Page 121*

Mountain goat

Hazim *Radiallahu Anhu* narrates that he hunted a mountain goat and presented it as a gift to Rasulullah ﷺ. Rasulullah ﷺ accepted the gift and ate it's meat.[3] —*Sirat ash-Shami, Vol. 7 Page, 297*

Beef

Narrations in *Sahih Bukhari* and *Sahih Muslim* pertaining to the farewell pilgrimage inform us that Rasulullah ﷺ slaughtered a cow and sent the meat to his wives. However, no Hadith states explicitly whether

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1 A large terrestrial bird, inhabiting open regions of the old world-It has strong legs, a heavy body, a long neck and a speckled plumage.

2 اخرجه الإمام ابو داود والترمذي رحمهما الله ، كذا في منتهى السول ج 2و ص 801 إهـ.

3 كذا في الإصابة للحافظ العسقلاني رحمه الله. الجزء الثاني ، ذكر بقية حرف الحاء. إهـ

Rasulullah ﷺ ate beef or not. [However, a narration in *Sahih Bukhari* does mention that Rasulullah ﷺ would either slaughter a camel or a cow upon returning from a journey. This Hadith is recorded in the section pertaining to the Sublime Conduct relating to travelling—*Sahih Bukhari, Vol. 1, Page 434*]

There is a Hadith reported by Sayyidah Aayesha *Radiallahu Anha* at the end of the chapter concerning Zakah in *Sahih Muslim*. It states that beef was once sent to Rasulullah ﷺ's home. Rasulullah ﷺ was informed that Bareera *Radiallahu Anha* had sent it and she had received it as *sadaqah*.[1] Rasulullah ﷺ said: 'It is sadaqah for her but a gift [*hadiyyah*] for us.' This suggests that Rasulullah ﷺ may have eaten it. —Fatawa Abdul Hayy, Vol. 2, Page 116

Rasulullah ﷺ slaughtered cows on behalf of his wives during the farewell pilgrimage. This Hadith appears in *Sunan Ibn Majah* on the authority of Abu Hurairah *Radiallahu Anhu*.

Fish

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ sent three hundred companions - including him - on an expedition to capture a trade-caravan of the Qureysh. He narrates the following: 'We camped at the sea-shore for approximately fifteen days. When our resources were depleted, we were faced with daunting hunger to the extent that we had to eat leaves to survive. One day the ocean spewed out an enormous fish, the likes of which we had never seen before. It was known as *Ambar*. We consumed its flesh for fifteen days and we also applied its fat on our bodies [as an ointment]. One day Abu Ubaydah *Radiallahu Anhu* took one of its ribs and erected it. It was so tall that a rider on horse-back could comfortably pass beneath it and five people could fit in the socket of its eye.[2]

We informed Rasulullah ﷺ about our unusual experience upon our return to Madinah Munawwarah. Rasulullah ﷺ told us that the meat

1 Rasulullah ﷺ and his household could not consume sadaqah.

2 This fact is not mentioned in this *tariq* [version of the narration].

was sustenance provided directly by Allah. Rasulullah ﷺ enquired if we had some of it left over. We had some left over and Rasulullah ﷺ ate it.' —*Sahih Bukhari, Vol. 2, Page 625**

Note: Authentic narrations establish that Rasulullah ﷺ ate fish. The first food to be consumed in paradise will be a specific organ of a fish.

Animal organs unsuitable for consumption

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ considered seven parts of the goat undesirable for consumption; a ductless gland;[1] the bladder; the private organs of the female and male; the testicles; the gall bladder and the blood.

Note: Blood is a reference to the spleen. —*Muntaha as-Sul, Vol. 2, Page 181*

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1 الغدة وجمعه غدد- كل عقدة في الجسم أحاط بها شحم أو كل قطعة لحم صلبة تنبو عن مرض بين الجلد واللحم تتحرك بالتحريك إهـ معجم لغة الفقهاء عربي - انكليزي

Rasulullah Sallallahu Alayhi Wasallam's preferred foods

Sweetmeats

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ loved sweetmeats and honey. —*Sahih Bukhari, Vol. 2, Page 817**

Note: The Arabic term [حلوى] - *Halwa,* is translated here as sweetmeats. It is reported that Sayyiduna Uthman *Radiallahu Anhu* was the first person who made and presented *halwa* to Rasulullah ﷺ. It was made from flour and *ghee* [clarified butter]. —*Khasa'il. Page 126*

Hays - Dessert made with dates

Sayyidah Aayesha *Radiallahu Anha* relates the following: 'One day Rasulullah ﷺ asked me if there was anything to eat and I informed him that there was nothing. He decided to fast for the day and left home. Upon his return I informed him that somebody had sent a gift and I had kept some for him. Rasulullah ﷺ enquired what it was and I told him that it was *Hays* [حيس]. Rasulullah ﷺ asked for it and when I offered it he ate.' —*Sahih Muslim, Vol. 1 Page 364**

Note: Allamah Ayni says that this desert is made with dates, cheese and *ghee* [clarified butter]. Sometimes cheese substituted with flour.

Khazirah

'Itban *Radiallahu Anhu* narrates that he complained to Rasulullah ﷺ his eyesight was weakening and he was responsible for leading his people in Salah. It often happened during the rainy weather that the valley between him and the Masjid overflowed with water and it was not possible for him to reach the Masjid to lead the congregation. He requested Rasulullah ﷺ to come to his home and perform Salah at a particular spot so that could demarcate that area as a permanent place for Salah in the future. The following day when the sun was well above the horizon Rasulullah ﷺ came to his home accompanied by Sayyiduna Abu Bakr *Radiallahu Anhu.* Rasulullah ﷺ asked him

if he preferred any spot for Salah and he indicated to a specific area. Rasulullah ﷺ commenced Salah and the people of that vicinity followed behind. He performed two units of Salah. Itban *Radiallahu Anhu* says: 'We delayed Rasulullah ﷺ's departure as we had prepared *Khazirah* for him.' —*Sahih Bukhari, Vol. 2, Page 813**

Note: *Khazirah* is a dish containing pieces of meat cooked in water. Flour is added to the meat when it is cooked. —*an-Nihayah fi gharib al-Hadith*

Sawiiq

Suwayd *Radiallahu Anhu* relates: 'We set off for Khaybar with Rasulullah ﷺ and when we reached a place called *Sahbaa* - which is very near Khaybar - Rasulullah ﷺ asked if there was anything to eat. We had nothing except *Sawiiq*[1], which we offered to Rasulullah ﷺ. Rasulullah ﷺ partook of this. Rasulullah ﷺ gargled his mouth after eating and then lead the congregation in Maghrib Salah. —*Sahih Bukhari, Vol. 2, Page 812**

Food with spice

Sayyidah Ummu Salamah *Radiallahu Anha* narrates that Ibn Abbas, Hasan and Abdullah Ibn Ja'far *Radiallahu Anhum* once paid her a visit and requested her to cook such food for them which Rasulullah ﷺ was fond of. Ummu Salamah ﷺ cautioned them that they would not find such food appetising. They insisted that they would enjoy the food. She got up to prepare the meal and took some husk of wheat or barley and put it into a pot, adding olive oil to it. She added cumin-seed and grounded black pepper and allowed it to cook for awhile. She presented it to them saying, 'This is what Rasulullah ﷺ ate with relish.' —*Shama'il, Page 12**

Note: The Hadith establishes that Rasulullah ﷺ ate food which was spiced. Allamah Munawi says that adopting simple and cheap methods of adding taste to a dish is not against the demands of *Zuhd* [self denial, asceticism, abstinence] —*Munawi, Page 223*

1 A kind of mush prepared from wheat or barley [Hans Wehr]

Another version of this Hadith has a slight variation. It says that Ummu Salamah *Radiallahu Anhu* took barley, sifted it and made bread with it. She then placed the baked bread into a pot, poured olive oil and sprinkled spice over it. She presented it to the Sahabah saying: 'This is the food which Rasulullah ﷺ ate with relish.' —*Tirmizi/Sirat, Vol. 7, Page 308*

Vinegar

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Vinegar is such a good curry.' —*Tirmizi, Vol. 2, Page, 6**

Sayyidah Aayesha *Radiallahu Anha* reports that Rasulullah ﷺ said: 'Vinegar was the curry of the Ambiya who lived before us.'—*Sunan Ibn Majah, Page, 238**

Note: Natural vinegar has many benefits. It eradicates excessive phlegm and bile. It aids in digestion and kills worms. It increases the appetite. —*Khasa'il, Page 119*

Thariid

Abu Musa *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'The merit of Aayesha over all women is like the merit of *Thariid* over all other foods.' —*Sahih Bukhari, Vol. 2, Page 815**

Abu Hurairah *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'There is *barakah* in *Sehri*, in *Thariid* and *barakah* in *jama'ah* [any task done collectively].'[1] —*Majma', Vol. 5, Page 6**

Thariid is a dish of meat and gravy with pieces of bread left to soak in it. This food is easily digested and it provides immense nutrition and energy.

Milk

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ's most preferred

1 رواه الإمام أبو يعلى رحمه الله وفيه ابو ياسر ، عمار بن هارون وهو ضعيف.إهـ

drink was milk.' —*Muntaha as-Sul, Vol. 2, Page 116**

Sayyidah Aayesha *Radiallahu Anha* narrates that when milk was offered to Rasulullah ﷺ he would say: '*Barakah, Barakah*' or he would say: 'Milk is two blessings combined in one.' —*Sunan Ibn Majah, Page 238**

Note: Rasulullah ﷺ was extremely fond of milk. He would receive milk with delight and '*barakah, barakah*' thereby expressing its nutritional value. He would also say tha- ·t comprises of two *barakahs* as it quenches and satiates, i.e. despite it being a liquid it suffices for solids too.

Goat's milk

The author of *Kashf al-Astar* has written a chapter on this topic and he records a Hadith narrated by Muhammad Ibn al- Hanafiyyah which says that Rasulullah ﷺ said that the home which has goat's milk has obtained two blessings for that day. —*Kashf al-Astar, Vol. 3, Page 338*

Barley-flour bread

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ mostly ate barley bread. —*Shama'il, Page 9**

Sahl *Radiallahu Anhu* was once asked how bread was made from barley-flour [as it used to contain a lot of husk]. He replied that the bread was sifted by blowing into it and this would cause the light particles of husk to fly away. —*Sahih Bukhari, Vol. 2, Page 814**

Bread with wheat flour

Sayyidah Aayesha *Radiallahu Anha* reports that Rasulullah ﷺ's family never ate bread made with wheat-flour consecutively for three nights from the time of his migration to Madinah till the end of his life. —*Sahih Bukhari, Vol. 2, Page 956**

Note: Wheat was more expensive than barley; hence it was not possible to eat wheat regularly.

1 أخرجه الإمام ابو نعيم في الطب وهو حديث حسن لغيره، كذا في منتهى السول ج 2 ص 611. إهـ

Bread and dates
Abdullah Ibn Salam *Radiallahu Anhu* relates that he saw Rasulullah ﷺ placing a date on a piece of bread and saying: 'This is the 'curry' for the bread.' —*Shama'il, Page 12**

Bread and meat
Jabir *Radiallahu Anhu* relates that meat and bread was presented to Rasulullah ﷺ and he partook of it. —*Abu Dawud, Vol. 1, Page 29**

Bread with clarified butter [ghee]
Anas *Radiallahu Anhu* narrates that his mother prepared bread for Rasulullah ﷺ and added *ghee* to it. When it was ready she sent him to invite Rasulullah ﷺ. Rasulullah ﷺ told the companions who were around him at that time to join him. Anas ﷺ says: 'I immediately hurried to inform my mother that an entire group of Sahabah were accompanying Rasulullah ﷺ. Consequently Rasulullah ﷺ arrived and requested that the food be sent to him. Ummu Sulaym *Radiallahu Anha* told him that she had only prepared food for him. Rasulullah ﷺ instructed the Sahabah to enter in groups of ten and eat. All of them ate to their fill and they were approximately eighty in number. —*Sahih Bukhari, Vol. 2, Page 810**

Note: This was a miracle of Rasulullah ﷺ. More than eighty people ate food which was prepared for one person and all of them were satiated. The books of Hadith record many incidents of this nature.

Gourd[1]
Anas *Radiallahu Anhu* reports that Rasulullah ﷺ was very fond of gourd. —*Shama'il, Page 10**

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Eat gourd, because if there was a more beneficial tree Allah would have caused it to

1 This was previously translated as pumpkin, which was an error. Gourd is the precise translation.

sprout out of the earth for Yunus *Alayhis Salam*. When you cook a dish that has gravy add gourd to it as it is nourishing for the mind.' —*Sharh Mawahib, Vol. 4, Page 333*

Rasulullah was fond of gourd

We have already recorded the incident when Anas *Radiallahu Anhu* accompanied Rasulullah ﷺ to the home of the tailor and the food which was offered contained gourd. Anas *Radiallahu Anhu* relates that Rasulullah ﷺ ate gourd with relish. —*Sahih Bukhari*

Note: It is a Sunnah to eat gourd. The author of *Mawahib* writes that it sharpens the eyesight, prevents the mind from becoming dry and it softens the heart. —*Mawahib, Vol. 4, Page 333*

Beetroot

Sahl *Radiallahu Anhu* relates: 'We really looked forward to Fridays because we would visit an old lady after the *Jumu'ah* Salah. She would cook beetroot with barley and she would offer it to us when we visited her after the salah. Due to this we anticipated Fridays. We would eat after *Jumu'ah* and sleep thereafter. —*Sahih Bukhari, Vol. 2, Page 813**

Onion

Sayyidah Aayesha *Radiallahu Anha* reports that the last meal of Rasulullah ﷺ contained onions. [i.e. cooked onions] —*Abu Dawud, Vol. 2, Page 180**

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding fruits

Dates

Sayyidah Aayesha *Radiallahu Anha* relates that an entire month would pass without a fire being lit in Rasulullah ﷺ's homes [as there was nothing to cook]. She says: 'We survived on dates and water.' —*Sahih Bukhari, Vol. 2, Page 811**

Ibrahim *Alayhis Salam* supplicated for *barakah* for Makkah Mukarramah and Rasulullah ﷺ supplicated for *barakah* for the produce of Madinah Munawwarah. Therefore, the dates of Madinah Munawwarah will always be blessed. —*Umdat al-Qari, Vol. 21, Page 67*

The 'Ajwah date

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ loved the *'Ajwah* date most. —*Sahih Ibn Hibban*

Aamir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever eats seven *'Ajwah* dates in the morning will be immune from the effects of black magic or poison for that day. —*Sahih Bukhari, Vol. 2, Page 819**

Note: *'Ajwah* is a specific variety which grows in Madinah Munawwarah and Rasulullah ﷺ planted some of these trees too. A Hadith relates that *'Ajwah* is from the fruits of paradise. —*Umdat al-Qari, Vol. 21, Page 244*

A home without dates

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ said: 'The inmates of a home which has dates will not starve.' —*Sahih Muslim, Vol. 2, Page 181**

Salamah *Radiallahu Anhu* that Rasulullah ﷺ said: 'A home without

dates is like a home that has no food.' —*Sunan Ibn Majah, Page 238**

Note: As long as there are dates in a home the people of that home would be nourished as the date is a fruit and a super food. Arabs consume it as food rather than fruit.

Dates for a woman who has just given birth

Rasulullah ﷺ said: 'Give dates to a woman who has just given birth. If you cannot give fresh dates give her dry ones because there isn't a more beneficial tree for a woman who has given birth than the date tree.' — *Umdat al-Qari, Vol. 21, Page 68*

Note: Allah provided fresh dates for Maryam - the mother of Isa *Alayhis Salam* - after she gave birth to him.

Dates for a newborn child

Abu Musa *Radiallahu Anhu* relates that he took his newborn son to Rasulullah ﷺ. Rasulullah ﷺ named him Ibrahim. He then chewed on a date and placed a piece of its pulp into the infant's mouth. —*Sahih Bukhari, Vol. 2, Page 821**

Note: To place the chewed pulp of date in the mouth of a newborn child is a Sunnah. This ritual is known as *Tahniik*. Allamah 'Ayni says that feeding dates to a newborn child is also a good omen that the child would be steadfast on Imaan. This is because Rasulullah ﷺ has likened the date tree to a *Mu'min* [believer].

Dates and freshly churned cream

The two sons of Busr *Radiallahu Anhu* narrate the following Hadith: 'Rasulullah ﷺ once came to our home. We spread out a sheet for him to sit on. *Wahi* [revelation] began descending upon him whilst he was in our home. We then offered dates and freshly churned cream.' —*Sunan Ibn Majah, Page 239**

Milk and dates

Imam Ahmad and Hafiz Abu Nu'aym record an authentic Hadith

which states that Rasulullah ﷺ used to have milk and dates together and he would say: 'These are two pure, wholesome things.' —*Sirat, Vol. 7, Page 308*

Eating food and dates in one sitting

Abdullah Ibn Busr *Radiallahu Anhu* narrates: 'Rasulullah ﷺ came to our home and we offered him dates and food. Rasulullah ﷺ ate food and dates.' —*Tirmizi, Vol. 2, Page 180**

Dates and muskmelon

Anas *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ eating dates and muskmelon together. —*Shama'il*

Note: Eating a hot-tempered and a cold-tempered fruit at the same time maintains the balance in the body. —*Khasa'il, Page 150*

Dates and cucumber

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ would eat dates and cucumbers together. —*Shama'il*

Eating dates and cucumbers together increases body mass. A narration in *Sunan Ibn Majah* reported by Sayyidah Aayesha *Radiallahu Anha* states: 'My mother wanted me to gain some weight before sending me off to Rasulullah ﷺ. She fed me dates and cucumbers for awhile until I picked up weight.' —*Sunan Ibn Majah, Page 238* *

Dates and watermelon

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to eat watermelon with fresh dates. —*Shama'il, Page 13**

Note: This Hadith appears in *Abu Dawud* with the following addition: 'We repel the cold of this with the heat of the other, or the heat of this with the coldness of the other.' —*Abu Dawud, Vol. 2, Page 180**

Picking dates selectively
Ikrash *Radiallahu Anhu* says: 'Once a utensil containing *Thariid* and boneless pieces of meat was placed before us. I began eating from various parts of the utensil. Rasulullah ﷺ took hold of my right hand with his left hand and instructed me to eat the food directly in front of me. Thereafter a tray containing an assortment of dates was presented to us and I began eating the dates directly in front of me whereas Rasulullah ﷺ was eating from various places. Rasulullah ﷺ permitted me to eat from anywhere as there were different varieties of dates in the tray.' —*Tirmizi/Mishkat, Page, 367**

Examining old dates before eating them
Anas *Radiallahu Anhu* narrates: 'Old dates were once offered to Rasulullah ﷺ and I saw him examining them for insects.' —*Sunan Ibn Majah, Page 239**

Flinging the pit from the back of the thumb
Abdullah Ibn Busr *Radiallahu Anhu* narrates that Rasulullah ﷺ once ate dates at his fathers home. He narrates how he saw Rasulullah ﷺ Placing the pit between the two fingers [thumb and index finger] and flinging them away. —*Sahih Muslim, Vol. 2, Page 180**

Note: Imam Nawawi says that Rasulullah ﷺ threw the pits away and he did not put them back in the same utensil as this is a reprehensive practice. —*Sahih Muslim, Vol. 2, Page 180*

Jummar [Palm-pith]
Ibn Umar *Radiallahu Anhu* narrates that he was once sitting with Rasulullah ﷺ and *Jummar* was presented to him. —*Sahih Bukhari, Vol. 2, Page 819**

Kabath [fruit of the Miswak tree]
Jabir *Radiallahu Anhu* says: 'We were at *Marr az-Zahran* picking *kabath* from the tree. Rasulullah ﷺ told us to pick the blackish ones. From this statement we deduced that Rasulullah ﷺ had reared goats. When we

enquired about it he replied: 'Every prophet of Allah reared goats and sheep.' —*Sahih Muslim, Vol. 2, Page 182**

Olive oil

Sayyiduna Umar *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Drink olive oil and apply it to your body as well because olive oil is from a blessed tree.' —*Sunan Ibn Majah, Page 238**

Abu Hurairah *Radiallahu Anhu* relates that it contains a cure for seventy diseases, one of which is leprosy. —*Jam'ul Wasa'il, Page 205*

Pomegranate

A narration of Ibn Abbas *Radiallahu Anhu* - recorded in *Sahih Ibn Hibban* - relates that a pomegranate was presented to Rasulullah ﷺ on the day of '*Arafah* and Rasulullah ﷺ partook of it. —*Sirat/Mawahib, Vol. 4, Page 340*

The first fruit of the season

Ibn Abbas *Radiallahu Anhu* relates: 'When the first fruit of the season was presented to Rasulullah ﷺ he would kiss it, hold it against his eyes for a moment and read the following *du'a*:

اَللّٰهُمَّ كَمَا أَطْعَمْتَنَا أَوَّلَهُ فَأَطْعِمْنَا آخِرَهُ

O Allah, as you have granted us the first fruit of this season, grant us the last of it too.'

Rasulullah ﷺ would then give the fruit to the youngest child in that gathering.

Abu Hurairah *Radiallahu Anhu* narrates that when the first fruit of the season was given to Rasulullah ﷺ he would read the following *du'a*:

اَللّٰهُمَّ كَمَا أَرَيْتَنَا أَوَّلَهُ فَأَرِنَا آخِرَهُ

O Allah, as you have shown us the first of this fruit, show us the last of it too.
—*Sahih Muslim, Vol. 2, Page 248*

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding invitations

Accepting invitations is a Sunnah

Anas *Radiallahu Anhu* reports that a tailor once prepared meals and invited Rasulullah ﷺ. Anas *Radiallahu Anhu* accompanied Rasulullah ﷺ to that invitation. —*Sahih Bukhari, Vol. 2, Page 810**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I would accept an invitation to a meal even if goat or sheep feet are going to be served.' —*Sahih Bukhari, Vol. 2, Page 349**

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Free the slaves, accept an invitation from those who invite you and visit the sick.' —*Sahih Bukhari, Vol. 2, Page 777**

Supplicating for the inviter when one has a valid excuse

Abu Hurairah *Radiallahu Anhu* says: 'If any one is invited to a meal and he is fasting [due to which, he cannot eat], then he should at least make *du'a* for the inviter.' —*Sahih Muslim, Page 362*

Invitations from arrogant people should be rejected

Ibn Abbas *Radiallahu Anhu* relates that Rasulullah ﷺ prohibited them from eating the food of haughty people. —*Abu Dawud, Vol. 2, Page 171 /Targhib* *

Do not attend unless invited

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one who attends a function to which he has not been invited enters as a thief and leaves as a looter. —*Targhib/Abu Dawud, Vol. 2, Page 169**

If anything is contrary to the Shari'ah

Ibn Mas'ud *Radiallahu Anhu* once went to a home [where he had been

invited] and returned upon noticing pictures in the home. —*Sahih Bukhari, Vol. 2, Page 778**

Ibn Umar *Radiallahu Anhu* once entered a home and noticed that the wall was draped with cloth . He took an oath that he would not eat and returned home. —*Sahih Bukhari, Vol. 2, Page 778**

Note: Ahadith stress the importance of accepting invitations and caution us against rejecting an invitation. This is only applicable when everything is in conformance to the *Shari'ah*. Imam Nawawi writes that one would be discouraged from honouring the invitation if any of the following occurs:

- One doubts if the food is halal
- Only affluent people are invited
- One cannot attend as evil people will be attending
- The invitation is extended for ulterior motives
- It is an occasion where evil will take place
- Wine will be served [even if one is not going to drink]
- Their are pictures or images of animate objects
- People will be sitting on silk
- Gold or silver utensils will be used

Benefits of feeding people

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Worship Allah, feed people and make Salam common; you will enter paradise with no difficulty.' —*Targhib, Vol. 2, Page 62 / Tirmizi**.

The Sublime Conduct of Rasulullah Sallallahu Alayhi Regarding guests

Honouring a guest

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who believes in Allah and in the last day should honour his guest.' — *Sahih Bukhari, Vol. 2, Page 906**

Note: Honouring the guest includes providing the best that is available as far as eating and accommodation is concerned. The convenience and comfort of the guest should be the greatest priority.

Uqbah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who does not honour a guest has no goodness in him.' —*Musnad Ahmad/ Targhib, Vol. 3, Page 374**

Rights of a guest

Abu Shurayh *Radiallahu Anhu* narrates that Rasulullah ﷺ said: ' The host should entertain his guest lavishly for one day and night. The maximum period of hosting a guest is three days and three nights. Hosting him beyond that would be considered as charity. The guest should depart after three days and he should not inconvenience the host by prolonging his stay.' —*Sahih Bukhari, Vol. 2, Page 906**

Note: Imam Khattabi says that one should make extra special arrangements for the guest on the first day of his stay. Entertainment should be should be moderate on the remaining two days. A host has fulfilled his obligation to his guest by hosting him in this manner for three days.

Obligations of the guest

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that a guest should not criticise the host after leaving his residence. —Targhib, Vol. 3, Page 279

Note: A guest should overlook the shortcomings of his host and not mention it to others.

Imam Ghazali says that one will not be accountable to Allah for what has been spent in entertaining a guest. This is why the pious people were thrifty when spending on themselves and lavish when entertaining guests. —*Uswat as-Salihiin, Page 17*

Imam Hasan al-Basri also says that one would not be accountable for such food on the day of resurrection. —*Ithaf as-Sadah, Vol. 5, Page 231*

Bidding farewell to a guest

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'It is sunnah for the host to walk his guest to the door.' —*Sunan Ibn Majah, Page 240**

Moderation in eating and drinking in the light of the Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam

Indulgence in eating and drinking

Mu'az *Radiallahu Anhu* narrates that when Rasulullah ﷺ despatched him to Yemen he gave the following advice: 'Beware of indulging in the luxuries and fineries of life because the true servants of Allah do not indulge in the pleasures of this world.' —*Targhib, Vol. 3, Page 142/ Musnad Ahmad**

Severe hunger on the day of Qiyamah

Abu Juhayfah *Radiallahu Anhu* narrates that he attended the gathering of Rasulullah ﷺ on one occasion after eating *Thariid*. On account of eating to his fill he belched. Rasulullah ﷺ expressed disgust and advised him to refrain from belching publicly. He then said: 'One who fills his belly most in this world will be hungriest on the day of resurrection.' Abu Juhayfah never ate to his fill thereafter for the rest of his life; if he had an early morning meal, he would skip supper and if he had supper he would skip breakfast. —*Targhib, Vol. 3, Page 136/Haakim**

Note: How wonderful was the spirit of obedience and compliance in the companions of Rasulullah ﷺ. They were truly the greatest students of the greatest master.

The abhorrence of eating to one's fill

Sayyidah Aayesha *Radiallahu Anha* narrates that eating to one's fill is the first innovation to take root in the ummah after the demise of Rasulullah ﷺ. —*Targhib, Vol. 3, Page 137**

Note: Allamah Ayni says that it is *makruh* to eat so much that one feels lethargic and lazy. —*Umdat al-Qari, Vol. 21, Page 32*

Imam Ghazali's writings on the benefits of controlling one's desire to eat and drink

Rasulullah ﷺ said that man does not fill any vessel worse than his belly. It is sufficient to eat a few morsels and have a small meal which repels hunger [and keeps a person vibrant]. One who really needs to eat more should allocate a third for food, a third for water and a third for air or for breathing. —Riyadh as-Salihiin

The benefits of eating less are innumerable but we will suffice on the more significant ones, which are as follows:

Firstly: The rebellious *nafs* [carnal self] is subdued and this enhances one's ability to worship Allah without much difficulty. Eating less opens the doors to eternal bliss. It is for this very reason that Rasulullah ﷺ declined the offer to be affluent. He said: 'I prefer to eat one day and remain hungry the next, so that I may exercise gratitude when satiated and remain patient when hungry.'

Secondly: Eating less averts a situation where the heart becomes hard and unreceptive. It allows for extra enjoyment and devotion in acts of worship. Eating less aids in developing humility and fear of Allah, which opens the door to *ma'rifah* [divine recognition].

Thirdly: Staying hungry reminds one of the difficulties of the hereafter and prompts one to be fulfil his obligations to Allah diligently.

Fourthly: A hungry person cannot over-sleep. On the contrary, over-eating causes one to sleep more and this drastically reduces one's capacity to engage in the worship of Allah.

Abu Sulayman ad-Darani says that whoever fills his belly experiences its harms in six ways:

- He is deprived of the sweetness of *'Ibadah* [devotion].
- It becomes difficult for him to attain wisdom, foresight,

and the light [*nur*] of the recognition of Allah *Azza wa-Jall*.

- He is unable to express true sympathy with the creation of Allah *Azza wa-Jall* as he is oblivious of their hardships.
- The stomach becomes heavy [thereby promoting lethargy and laziness].
- His carnal desires will multiply significantly.
- When Muslims are engaged in Salah he may often find himself occupied in answering the call of nature.

Controlling one's food intake

It is almost impossible to overcome this habit overnight. Therefore, one should assess his current food consumption and he should decrease the quantity gradually. In doing so, the quantity of food will be reduced significantly over a period of time and there will be no setbacks.

The amount of food consumed

There are three quantities of food-consumption, which are as follows:

The highest stage: This is the stage of the *Siddiqiin*. They consume the bare minimum. If this quantity were to be reduced in any way, it would impact on their health and well-being.

The intermediate stage: This category of people daily consumes ½ a *mudd* of solid food. Sayyiduna Umar *Radiallahu Anhu* and many Sahabah adopted the practice of consuming one *Saa'* per week. A *Saa'* is equivalent to 3.2 kilograms.

The worst stage: This refers to filling one's belly.

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding drinking

Sweet and cold drinks
Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ was fond of cold, sweet drinks. —*Tirmizi, Vol. 2, Page 11**

Note: This Hadith refers to fresh, sweet water which is cold in temperature. It does not refer to artificially sweetened drinks. It could also refer to honey-water, or *Nabiiz*. The water of the well known as *Suqyah* - which was at a distance from Madinah Munawwarah - used to be brought for Rasulullah ﷺ. This establishes that sweet water is implied in the Hadith of Sayyidah Aayesha *Radiallahu Anha*.

Arrangements for fresh and sweet water
Sayyidah Aayesha *Radiallahu Anha* narrates that sweet water used to be brought for Rasulullah ﷺ from *Suqyah*. *Suqyah* is the name of a spring located at a distance of two days journey from Madinah Tayyibah. —*Mishkat, Page 371/Sunan Abu Dawud**

Note: *Suqyah* is at a distance of 36 miles from Madinah Tayyibah. Sweet water was brought from there. The author of *Mawahib* writes that Rasulullah ﷺ loved cold water. —Mawahib, Vol. 4, Page 357

Honey
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ Was fond of sweet things and honey. —*Sahih Bukhari, Vol. 2, Page 840**

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Regard two things that have curative properties obligatory upon yourselves; the Qur'an and honey.' —*Mishkat, Page 391/Ibn Majah, Bayhaqi**

Hafiz Ibn Hajar records the following benefits of honey:
- It is good for the stomach and the veins

- It removes phlegm and cures phlegm-related illnesses
- It can be used as medicine and food
- Honey-water is good for someone who has been bitten by a dog
- It can be used as *surmah* [*kuhl*/antimony] for the eyes.
- It cleans the teeth and cures yellow bile. —*Fath al-Baari, Vol. 10, Page 140*

Milk

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the following *du'a* should be recited after drinking milk:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَ زِدْنَا مِنْهُ

'O Allah, grant us blessings in the milk and give us more of it.' *

Rasulullah ﷺ said: 'I do not know of any edible item which can suffice for liquids and solids except milk. —*Sunan Ibn Majah, Vol. 2, Page 243*

Milk - a natural choice

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Three drinks were presented to me on the night of *Mi'raj*: honey; milk and wine. I chose the utensil containing milk and I was told that I had chosen *fitrah* [the natural choice].' —*Sahih Bukhari, Vol. 2, Page 840*

Gargling the mouth after drinking milk

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ once drank milk and then gargled his mouth. He said that milk has some sort of stickiness. —*Sahih Bukhari, Vol. 2, Page 839**

Nabiiz

Sayyidah Aayesha *Radiallahu Anha* narrates that she used to prepare *Nabiiz* for Rasulullah ﷺ. If it was prepared in the morning Rasulullah ﷺ would drink it in the evening and if she prepared it in the evening, Rasulullah ﷺ would drink it the following morning. —*Ibn Majah/ Sahih Muslim/Mishkat, Page 372**

Note: *Nabiiz* is a favourite drink of the Arabs. Rasulullah ﷺ was fond of it too. Raisins or dry dates are left to soak in water until its sweetness dilutes with the water. However, it should be left to soak as it does not ferment and froth. It could develop intoxicating properties if left to soak for too long.

Jabir *Radiallahu Anhu* narrates that a clay vessel was used to prepare *Nabiiz* for Rasulullah ﷺ. —*Sunan Ibn Majah, Vol. 2, Page 243**

Drinking in three sips

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to drink water in three sips. He narrates that Rasulullah ﷺ said that taking three sips is more quenching and satisfying. —*Tirmizi, Vol. 2, Page 10**

Breathing into the vessel

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited breathing into a vessel. —*Sahih Bukhari, Vol. 2, Page 841**

Praising Allah after each sip

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ would say *Bismillah* when raising the vessel to his mouth. He would say *Alhamdulillah* after each sip. —*Majma', Vol. 5, Page 92/Tabarani**

Passing to the right

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ once drank something and then passed the vessel to a Bedouin who was seated on his right side. — *Tirmizi, Vol. 2, Page 11 / Sahih Bukhari**

Offering the elderly first

Ibn Abbas *Radiallahu Anhu* narrates that when Rasulullah ﷺ would offer something to drink he would say: 'Commence with those who are elderly.' —*Majma', Vol. 5, Page 93/Abu Ya'la**

Drinking whilst standing

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited drinking

whilst standing. Qatadah enquired from Anas *Radiallahu Anhu* about eating whilst standing. Anas *Radiallahu Anhu* said that eating whilst standing is more detested than drinking whilst standing. —*Sahih Muslim, Vol. 2, Page 173**

Drinking Zam-Zam whilst standing

Ibn Abbas *Radiallahu Anhu* says: 'I offered Zam-zam to Rasulullah ﷺ. He drank it whilst standing. —*Sahih Muslim, Vol. 2, Page 174**

Drinking the water left-over from wudhu

Nazzaal *Radiallahu Anhu* narrates that Rasulullah ﷺ used to drink the left-over water from *wudhu* [ablution] whilst standing. —*Shama'il, Page 14**

Note: Mulla Ali Qari says that this practice is *Mustahab* [recommended]. *Fatawa Aalimgiri* also states that it is a Sunnah to do so. One should face the *qiblah* when drinking this water. —*Shami, Vol. 1, Page 87*

Using silver or gold utensils

Sayyidah Ummu Salamah *Radiallahu Anha* narrates that Rasulullah ﷺ said that whoever drinks from a silver or gold utensil is actually pouring the fire of hell into his belly. —*Sahih Muslim, Vol. 2, Page 187**

Rasulullah Sallallahu Alayhi Wasallam's drinking vessel

Aasim narrates that he saw Rasulullah ﷺ's cup which was in the possession of Anas *Radiallahu Anhu*. It was made of wood. Ibn Siriin narrates that it had a sheet of metal around it. Anas *Radiallahu Anhu* wanted to replace this metal with gold or silver, but Abu Talhah *Radiallahu Anhu* dissuaded him from doing so. —*Sahih Bukhari, Vol. 2, Page 842**

A wooden drinking vessel

Thabit narrates that Anas *Radiallahu Anhu* showed them a broken wooden cup which had a sheet of metal around it. He then said: 'O Thabit, this is the cup of Rasulullah ﷺ.'

Mulla Ali Qari writes that this cup - which later on became the property of Nadhr Ibn Anas *Radiallahu Anhu* through inheritance - was sold from his estate for 800 000 *dirhams* [silver coins]. Imam Bukhari travelled to Basra to see this cup and he drank water from it as well. —*Jam' al-Wasa'il, Page 148*

A glass vessel

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a glass vessel from which he used to drink water. —*Sunan Ibn Majah, Vol. 2, Page 245**

Ibn Abbas *Radiallahu Anhu* narrates that *Muqawqis* - the king of Egypt - sent a glass cup as a gift to Rasulullah ﷺ. —*Sirat, Vol. 7, Page 362 - Ibn Majah*

Description of Rasulullah Sallallahu Alayhi Wasallam's drinking vessel

Aasim al-Ahwal narrates that he saw a broken drinking vessel which belonged to Rasulullah ﷺ in the possession of Anas *Radiallahu Anhu*. Aasim narrates that the cup was very broad. —*Sahih Bukhari, Vol. 2, Page 842**

Note: This vessel was broad. Its width exceeded its height. —*Umdat al-Qari, Vol. 21, Page 206*

Khabbab *Radiallahu Anhu* narrates that Rasulullah ﷺ used to drink water from a wooden vessel. Rasulullah ﷺ also had a large earthen vessel which was known as *mikhdab* [مخضب]. —*Sirat ash-Shami, Vol. 7, Page 574*

Ibn al-Qayyim says that Rasulullah ﷺ had many drinking vessels. One was known as *Rimal* and another was known as *Mughith*. —*Sharh Munawi, Page 238*

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding supplications related to food and drink

Du'a when food is presented

Ibn Umar *Radiallahu Anhu* relates that Rasulullah ﷺ used to read the following *du'a* when food was presented:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْمَا رَزَقْتَنَا وَقِنَا عَذَابَ النَّارِ

O Allah; bless that which you have provided for us and save us from the fire of Hell. —Ad-Du'a - Tabarani, No. 888

Du'a before eating

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ directed the Sahabah to recite the following *du'a* before partaking of food: —*Haakim /Hisn Hasiin, Page 255*

بِسْمِ اللّٰهِ وَ بَرَكَةِ اللّٰه

Regarding Bismillah

It is correct to say *Bismillah* only. However, it is more meritorious to say:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Imam Nawawi says that it is more virtuous to recite the complete version but if anyone suffices on the shorter version, it will still be conforming to the Sunnah. —*Sharh Mawahib, Vol. 4, Page 348*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if Allah has provided food for anyone, they should supplicate as follows:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَاَطْعِمْنَا خَيْراً مِّنْهُ

O Allah, put blessings in it and grant us that which is better than it. — Sunan an-Nisa'i

Upon taking the first morsel

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ recited the

following upon taking the first morsel:[1]

يَا وَاسِعَ الْمَغْفِرَةِ ، اِغْفِرْلِيْ

O One whose forgiveness is all-encompassing, forgive me.' —Sirat, Vol. 7, Page 261

After consuming a morsel

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah is pleased with the servant who eats a morsel and says *Alhamdulillah* and who has a sip of water and says *Alhamdulillah*. *—Sahih Muslim/Zad al-Ma'ad, Vol. 2, Page 25*

One who forgets to take the name of Allah before eating

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one who forgets to take the name of Allah at the beginning should say the following when he remembers:

بِسْمِ اللّٰهِ اَوَّلَهٗ وَآخِرَهٗ

—Abu Dawud / Tirmizi/Haakim, Vol. 4, Page 108- Ibn as-Sunni Page 459

Supplications to be recited after meals

The collections of Ahadith record many supplications which Rasulullah ﷺ recited after meals. One who reads any one of these will be fulfilling the Sunnah. However, it is better to recite them all on different occasions so that one receives the blessings and reward of them all.

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ recited the following *du'a* after meals:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِيْنَ

All praise is due to Allah who has provided food and drink for us and who has made us Muslims. — Abu Dawud, Vol. 2, Page 182 / Tirmizi / Ibn as-Sunni, Page 462*

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1 حدثنا أبو الفضل عبيد الله بن عبد الرحمن الزهري البغدادي قال ثنا أبو الطيب الكرجي قال ثنا قعنب بن محرز بن قعنب ثنا سعيد بن أوس الأنصاري عن ابن عون عن نافع عن ابن عمر رضي الله تعالى عنه أن النبي صلى الله عليه و سلم كان إذا لقم أول لقمة قال يا واسع المغفرة اغفر لي —حلية الأولياء

Note: Many people add the word [*min*] - [مِنْ] before *Muslimiin*. Thus they say *minal muslimiin*. This version of the *du'a* is not recorded in the popular collections of Hadith. Therefore, it would be best to recite the above version. *And Allah Ta'ala knows best.*

Abu Ayyub *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following after eating or drinking:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَ وَ سَقٰى وَسَوَّغَهُ وَجَعَلَ لَهُ مَخْرَجاً

All praise is due to Allah, who has given us to eat and to drink, and who has made it palatable and who has created an exit for it. —Ad-Du'a, Page, 897 / Abu Dawud, Vol. 2, Page 182★

Harith *Radiallahu Anhu* narrates that Rasulullah ﷺ used recited the following after the morning and evening meal:

اَللّٰهُمَّ لَكَ الْحَمْدُ ، أَطْعَمْتَ وَأَسْقَيْتَ وَأَشْبَعْتَ وَأَرْوَيْتَ فَلَكَ الْحَمْدُ ، غَيْرَ مَكْفُوْرٍ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنٰى عَنْهُ رَبَّنَا

O Allah; All praise belongs to you. You have fed us and satiated us, gave us to drink and quenched our thirst. Praise is for you, without expressing any ingratitude for your bounty or showing independence to it; O our Lord. —Majma', Vol. 5, Page 21★

Amr Ibn Shuayb narrates that Rasulullah ﷺ recited the following after his meal:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ مَنَّ عَلَيْنَا وَهَدَانَا وَالَّذِيْ أَشْبَعَنَا وَأَرْوَانَا وَكُلَّ الإِحْسَانِ آتَانَا

All praise is due to Allah who has favoured us; guided us; satiated and quenched us, and showered all goodness upon us. —Ibn as-Sunni, Number 467★

The following appears in another narration:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ مَنَّ عَلَيْنَا فَهَدَانَا وَكُلَّ بَلاَءٍ حَسَنٍ أَبْلاَنَا

All praise is due to Allah who has showered his favour upon us; guided us, and who has tested us by conferring all good things upon us. —Ad-Du'a, Number 895★

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the

following after meals:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وسَقَانَا وَأَشْبَعَنَا وَأَرْوَانَا وَكَفَانَا وَاَوْلاَنَا
فَكَمْ مِّنْ مَكْفُوْفٍ لاَ كَافِيَ لَهٗ وَلاَ مَأْوٰى وَمَصِيْرُهٗ إِلَى النَّارِ

*All praise is due to Allah who has fed us and given us to drink, and who has satiated us and quenched us. And praise is for Allah who suffices for us and who has sheltered and protected us, as there are so many who have no one to provide for them and shelter them and their abode will be the fire of Hell. —Ad-Du'a, Number 894**

Maslamah *Radiallahu Anhu* relates that Rasulullah ﷺ used to recite the following after meals:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانَا وَآوَانَا ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ
اَنْعَمَ عَلَيْنَا وَاَفْضَلَ؛ نَسْئَلُكَ بِرَحْمَتِكَ اَنْ تُجِيْرَنَا مِنَ النَّارِ

All praise is for Allah who has fed us and gave us to drink. All praise is for Allah who has sufficed for us and protected us. All praise is for Allah who has conferred bounties upon us and favoured us. We beseech you through your mercy to protect us from the fire of hell.' —Musnad Bazzar, Vol. 3, Page 238

Sa'eed Ibn Jubayr narrates that Rasulullah ﷺ used to recite the following after meals:

اَللّٰهُمَّ أَشْبَعْتَ وَأَرْوَيْتَ فَهَنِّئْنَا وَرَزَقْتَنَا وَأَطَبْتَ فَزِدْنَا

O Allah; you have satiated us and quenched us and made it enjoyable for us, and You have given us sustenance, abundant and wholesome, so increase it for us.' —Ithaf, Vol. 5, Page 227

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Recite the following upon completing your meal:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَأَبْدِلْنَا خَيْراً مِّنْهُ

O Allah bless that which you have given us and grant us something better than that. —Kanz, Vol. 19, Page 174

Another version of the above *du'a* which is also transmitted by Ibn Abbas *Radiallahu Anhu* is as follows:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَأَطْعِمْنَا خَيْراً مِّنْهُ

O Allah; bless us in that which You have provided and grant us something better to eat.' —Hisn Hasiin /Kanz, Vol. 19, Page 184

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if one reads the following after meals his past and future sins will be forgiven:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا الطَّعَامَ وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

All praise is due to Allah who fed me this food and provided it for me without any strength and effort on my part.' —Ad-Du'a, Number 900

Sa'eed narrates that Rasulullah ﷺ said that whoever recites the following has surely fulfilled the obligation of gratitude to Allah:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ وَاَشْبَعَنِيْ وَسَقَانِيْ فَآوَانِيْ بِلَا حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

All praise is due to Allah who has fed me, satiated me quenched me and sheltered me without any strength or effort on my part.' —Ibn as-Sunni, Number 469

Abu Salamah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following after meals:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانَا وَآوَانَا ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَنْعَمَ عَلَيْنَا
وَاَفْضَلَ ؛ نَسْئَلُهُ بِرَحْمَتِهِ اَنْ يُجِيْرَنَا مِنَ النَّارِ ، فَرُبَّ غَيْرَ مَكْفِيٍّ وَلَا يَجِدُ مُنْقَلِباً وَلَا مَأْوَى

All praise is for Allah who has fed us and given us to drink. All praise is for Allah who has sufficed for us and protected us. All praise is for Allah who has conferred bounties upon us and favoured us. We beseech Him through His mercy to protect us from the fire of hell. How many are there that have no one to suffice for them, thus they find no support and protection.' —Sirat ash-Shami, Vol. 7, Page 297

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that whoever eats or drinks to his satisfaction should read the following:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنِيْ فَاَشْبَعَنِيْ وَسَقَانِيْ فَاَرْوَانِيْ

All praise is due to Allah who fed me and satiated me; and gave me to drink and quenched me.

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one whose belly has been filled should recite the following:

اَلْحَمْدُ لِلّٰهِ حَمْداً كَثِيْراً طَيِّباً مُبَارَكاً غَيْرَ مَكْفُوْرٍ وَ لاَ مُوَدَّعٍ

All praise is due to Allah - praise that is pure and blessed; without any ingratitude or bidding farewell to this bounty. —Amal al-Yawm / Nisa'i, Number 283

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following when the tablecloth was cleared and taken away:

اَلْحَمْدُ لِلّٰهِ حَمْداً كَثِيْراً طَيِّباً مُبَارَكاً فِيْهِ غَيْرَ مَكْفُوْرٍ وَ لاَ مُوَدَّعٍ وَلاَ مُسْتَغْنًى عَنْهُ رَبَّنَا

All praise is due to Allah; praise that is pure and blessed; without being ungrateful or expressing farewell to this bounty, and without displaying independence of it; O our Lord.' —Ibn as-Sunni, Number 484

Du'a when washing one's hands

Abu Hurairah *Radiallahu Anhu* narrates: 'An Ansari companion living in *Quba* invited Rasulullah ﷺ for meals and I accompanied him. Rasulullah ﷺ recited the following when he washed his hands after meals:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ يُطْعِمُ وَلاَ يُطْعَمُ مَنَّ عَلَيْنَا فَهَدَانَا وَاَطْعَمَنَا فَاَسْقَانَا وَكُلَّ بَلاَءٍ حَسَنٍ اَبْلاَنَا ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ غَيْرَ مُوَدَّعٍ رَبِّيْ وَلاَ مُكَافًا وَلاَ مَكْفُوْراً وَلاَ مُسْتَغْنًى عَنْهُ ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَ مِنَ الطَّعَامِ وَسَقَى مِنَ الشَّرَابِ وَ كَسَى مِنَ الْعُرَى وَهَدَى مِنَ الضَّلاَلَةِ وَبَصَّرَ مِنَ الْعَمَى وَفَضَّلَ عَلَى كَثِيْرٍ مِّمَّنْ خَلَقَهُ تَفْضِيْلاً ؛ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

All praise is due to Allah, who feeds but is not fed. He has favoured us, thus guided us, fed us and quenched us, and showered all bounties upon us [thereby testing us]. All praise is due to Allah, praise without bidding farewell to this bounty, nor indicating that we had enough of it, nor displaying ingratitude or independence. All praise is due to Allah, who has fed us with food, given us to drink, has clothed our naked bodies, guided us from deviation, given us sight after having no sight, and who has favoured us above many of his creatures. All praise is due to Allah, Lord of the worlds.' —Ibn as-Sunni, Number 458

Du'a for the host

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ ate olives and bread at the home of Sa'd Ibn Ubadah *Radiallahu Anhu*. He recited the following *du'a* thereafter:

اَفْطَرَ عِنْدَكُمُ الصَّائِمُوْنَ وَ اَكَلَ طَعَامَكُمُ الْاَبْرَارُ وَصَلَّتْ عَلَيْكُمُ الْمَلاَئِكَةُ

May the fasting person break his fast with you and the pious person partake of your food and may the angels pray for you. - Abu Dawud, Page 182, Vol. 2

Abdullah Ibn Busr *Radiallahu Anhu* narrates that Rasulullah ﷺ once visited his father. His father presented food and a dessert made with dates. Rasulullah ﷺ ate and then made the following *du'a*:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ فَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

O Allah: bless that which you have provided for them, forgive them and shower mercy upon them. —Ibn as-Sunni, Number 486

Miqdad *Radiallahu Anhu* narrates that Rasulullah ﷺ read the following *du'a* [at an invitation]:

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِيْ وَاسْقِ مَنْ سَقَانِيْ

O Allah: feed those who have fed me and quench those who have quenched me. —Sahih Muslim, Vol. 2, Page 184

ating with a leper

bir *Radiallahu Anhu* narrates that Rasulullah ﷺ once invited a leper o eat with him from his plate. Rasulullah ﷺ read the following *du'a* on that occasion:

بِسْمِ اللّٰهِ ثِقَةً بِاللّٰهِ وَتَوَكُّلاً عَلَى اللّٰهِ

In the name of Allah and with reliance and trust upon Allah. —Sunan Ibn Majah, Vol. 2, Page 253

Du'a to protect oneself from the possible harm of food

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that when anyone eats or drinks something he should recite the following du'a. It would protect him from the harm of that food even if it were to be poisoned. The *du'a* is:

بِسْمِ اللّٰهِ وَبِاللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ
فِيْ الْأَرْضِ وَلَا فِيْ السَّمَاءِ ، يَا حَيُّ يَا قَيُّوْمُ

In the name of Allah and with the help of Allah, by whose blessed name nothing on earth or in the sky

can cause any harm. O the Ever-living, the Self-subsisting.' —Kanz, Vol. 19, Page 181

Abdullah *Radiallahu Anhu* narrates that one who reads the following *du'a* will not be harmed by the food he is about to consume:

بِسْمِ اللّٰهِ خَيْرِ الْاَسْمَاءِ فِيْ الْاَرْضِ وَفِيْ السَّمَاءِ لَا يَضُرُّ مَعَ اِسْمِهِ
اَللّٰهُمَّ اجْعَلْ فِيْهِ بَرَكَةً وَّعَافِيَةً وَّشِفَاءً

I begin with the name of Allah - the best name on the earth and in the sky. Nothing can harm with [the power of] his name. O Allah, put blessings, cure and safety in this food.' —Musannaf, Vol. 10, Page 344

Du'a when drinking milk

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if one an opportunity to drink milk, one should recite the following:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

O Allah; put blessing in it for us and grant us more of it. —Tirmizi, Vol. 2, Page 183

Du'a after drinking water

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ drank water in three sips. He would say '*Alhamdulillah*' after each sip and he would also express gratitude at the end. —*Ibn as-Sunni, Number 471*

Abu Ja'far relates that Rasulullah ﷺ used to recite the following *du'a* after drinking water:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ
وَلَمْ يَجْعَلْهُ مِلْحًا اُجَاجًا بِذُنُوْبِنَا

All praise is due to Allah who through His mercy has provided us sweet, tasty, water to drink, and He has not made it salty or bitter on account of our transgression. —Ad-Du'a, Number 899

Miscellaneous etiquette pertaining to eating and drinking
Etiquettes pertaining to the individual

1. One should eat with the intention that eating is an *Ibadah* and a command of Allah
2. The food should be pure and wholesome. Allah has ordained consumption of that which is pure and wholesome.
3. The hands should be washed till the wrist before and after eating
4. One should sit in the Sunnah posture, which could either be the posture of *Tashah-hud,* squatting or sitting on the left leg and raising the right leg is raised.
5. One should abstain from leaning and reclining whilst eating.
6. It is not recommended to sit in the cross-legged posture.
7. One should use a tablecloth
8. One should sit on the floor
9. It is *makruh* [highly detested] to over-eat.
10. One should whatever is available at the time of meals with relish and appreciation.
11. Meals times should not clash with congregational Salah times
12. Few people should eat from the same utensil. This enhances the *barakah*
13. One should form small morsels and chew thoroughly
14. One should eat the food which is directly before one
15. One should not consume extremely hot food
16. One should refrain from eating in complete silence. A reasonable amount of light-hearted talk is encouraged
17. One should hold the drinking vessel with the right hand. If the fingers are soiled they should be licked before holding the glass
18. It is harmful to gulp water hastily. Instead, it should be sipped with ease and grace.
19. Water must be consumed in three sips.
20. One should not to breathe into the vessel while drinking
21. The fingers should be licked after eating. One should lick the middle finger first, followed by the index finger and the thumb.

22. One should eat with three fingers. The fourth finger may be used if necessary.
23. The teeth should be flossed after meals
24. Food particles which appear whilst flossing the teeth should be discarded.
25. One should gargle after flossing
26. One should pick up and consume particles of food which have fallen onto the tablecloth.
27. Bones should be disposed and placed in a suitable area for animals.
28. The tablecloth should be taken away before one gets up
29. It is recommended to have a nap after the midday meal
30. One should preferably walk after supper
31. One should not drink water immediately after meals
32. The relevant supplications of eating and drinking should be recited

Etiquettes of being a guest

1. One should avoid visiting people at meal times. This may cause inconvenience or embarrassment.
2. If one visits somebody at meal times due to an urgent need then one should decline the offer to eat. One may oblige in cases of informality
3. One could request food when visiting the home of intimate friends and associates. Rasulullah ﷺ and Abu Bakr *Radiallahu Anhu* went to the home of Abu Ayyub Ansari *Radiallahu Anhu* and requested to be served some food.

Etiquettes pertaining to accepting invitations

1. The primary motive for accepting an invitation should be to fulfil a Sunnah.
2. One should accept the invitations of rich and poor alike.

Rasulullah ﷺ accepted invitations from all classes of people irrespective of their social standing.

3. One should not accept an invitation if the host's earnings are questionable

5. One should not accept invitations if the inviter violates the Shari'ah blatantly or if he is associated with *Bid'ah.*

Etiquettes pertaining to attending functions

1. One should not arrive later than the scheduled time. This causes inconvenience. One should not arrive too early too. One could go early if one is well acquainted with the host and one wishes to assist in the arrangements
2. Do not enter the home without seeking consent as this may compromise the privacy and dignity of people
3. Salam should be made immediately
4. Sit at the first available place in a gathering
5. If people request you to sit at the head of the gathering, decline You could oblige if they persist
6. If the host seats you at any place then remain there as he may have certain arrangements in place
7. Do not sit where there is a possibility of your glance falling on women
8. If you wish to say something contemplate on what you are going to say and choose your words thoughtfully
9. If there is a person of greater piety or learning in the gathering, then give due importance to him.

Etiquettes when eating in a gathering or with a group of people

1. If there are elderly or senior people in the gathering they should commence eating
2. There should not be total silence as is the custom of some nations. Light-hearted talk is encouraged but be cautious of offensive or sinful speech.

3. One should not behave in a manner that is disturbing or insensitive
4. One should not watch others eating

Etiquettes pertaining to the host

1. A host should not over-burden himself for his guest. He should offer the best that is within his means.
2. One should attempt to learn about the likes and dislikes of one's guest so as to serve that which is more palatable
3. The host should wash his hands first before meals and then let the guest wash his hands after him. The procedure must be reversed at the end of the meal
4. One should present the food promptly as this is also regarded as honouring the guest.
5. Hatim Asam said that haste is generally from Shaytan but it is Sunnah in the following five instances:
   Presenting food for a guest
   Arranging the shroud and burial of the deceased
   Arranging the marriage of a solitary woman when a suitable match is found
   Discharging Fardh obligations
   Repentance after committing a sin
6. One should offer an adequate amount of food as an inadequate amount reflects miserliness
7. One should avoid extravagance and wastage
8. One should present all the dishes at once so that the guest may eat what he prefers.
9. One should not ask one's guest if he wishes to eat or drink. Instead, one should tactfully entice a guest to eat one's food.
10. Do not be hasty in clearing the tablecloth as some people may still have a need to eat
11. The host should be the last to get up
12. If the guest is going to stay for the night show him the direction of the *Qiblah*, the toilet, bathroom, *etc.*

13. Walk the guest to the door or the outer boundary
14. The host should participate in the meal with his guest
15. The host should encourage one who has eaten very little to help himself to a second serving. He should not persist or compel him to do so.
16. One should go out to receive and welcome a guest if one is aware of the expected time of arrival
22. One should express joy upon the arrival of a guest so that he feels welcomed and comfortable; not uneasy and anxious

Etiquettes when bidding farewell

1. The guest should only depart after taking leave from the host
2. It is Sunnah for the host to accompany his guest to the door
3. The host should be cordial, polite and warm in his interactions with the guest, and he should bid them farewell in this manner. The guest should leave in a happy mood
4. The guest should overlook any shortcomings of the host and he should not mention it to others
5. One should leave after making du'a for one's host. It is Sunnah to recite the following du'a:

اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ فَاغْفِرْ لَهُمْ وَارْحَمْهُمْ

O Allah, bless that which You have provided for them; forgive them and have mercy upon them.'

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding sleeping

1. *Sleeping with wudhu*

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ always performed *wudhu* before sleeping.

Baraa' *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Perform *wudhu* before going to bed just as you perform *wudhu* before offering Salah.' —*Sahih Bukhari, Vol. 1, Page 38**

Note: Hafiz Ibn Hajar says that it is a Sunnah to sleep with *wudhu*. It is not necessary to repeat *wudhu* if the *wudhu* of Esha is valid. —*Fath al-Baari, Vol. 11, Page 111*

Reward of a martyr

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one who sleeps in a state of *wudhu* and then passes away during the course of the night will be considered a *Shahiid*, i.e. he will attain the reward of a martyr. —*Ibn as-Sunni*

Supplication of the angels

Umar Ibn Uyaynah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'An angel accompanies one who goes to bed in a state of purity [i.e. *wudhu*]. Each time he changes sides or tosses in bed during the night the angel supplicates as follows: 'O Allah, forgive this servant.' —*Ibn Hibban /Fath al-Baari, Vol. 11, Page 109*

Performing wudhu after having relations with one's spouse

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would wash the soiled parts of his body and perform *wudhu* in the same manner in which it is performed for Salah after having relations with his wives. He would not sleep without performing *wudhu*. —*Bukhari, Page 43**

Note: It is a Sunnah for one in the condition of major impurity to perform *wudhu* before going to sleep. This ensures protection from Shaytan. Mujahid says Ibn Abbas *Radiallahu Anhu* prohibited him from sleeping without being in a state of *wudhu* because -in the event of death in one's sleep - the soul would be resurrected in the condition it was in when it was removed from the body.—*Bayhaqi,—Shu'ab al-Imaan, Vol. 5, Page 176 / Fath al-Baari, Vol. 11, Page 110*

2. *Using the miswak when sleeping and upon awakening*

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ intended to retire to bed he would use the *miswak* and he would perform *wudhu.* —*Sirat ash-Shami, Vol. 7 Page, 545*

Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ would use the *miswak* upon awakening. —*Sahih Bukhari, Vol. 1, Page 38**

Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ always used the *miswak* upon awakening from his sleep, whether it was day or night. —*Abu Dawud, Vol. 1, Page 9**

Keeping the miswak at the head-side

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ's *miswak* would be placed at his head-side when he went to sleep. —*Musnad, Vol. 2, Page 117*

3. *Extinguishing burning flames or lamps*

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When you intend to sleep, extinguish the lamp, seal the water-skin, close the door and cover edible items. —*Sunan Ibn Majah, Page 243/Sahih Muslim/ Sahih Bukhari**

4. *Applying Kuhl before sleeping*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ would apply *Ithmid* [a type of antimony/collyrium[1]] to each eye thrice before sleeping.

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1 *I.e. Surmah*

—*Shama'il, Page 4**

According to the authentic narration of Ibn Abbas *Radiallahu Anhu,* Rasulullah ﷺ would apply *Kuhl* thrice to each eye.[1] However, there are other reports about the method of applying *Kuhl,* which are recorded hereunder.

Ibn Siriin relates that Anas *Radiallahu Anhu* said that Rasulullah ﷺ would apply two strokes to the right and left eye respectively. He would then apply one additional stroke to both eyes. —*Sirat ash-Shami, Vol. 7 Page, 11*

Ibn al-Qayyim says that Rasulullah ﷺ would apply three strokes to the right eye and two to the left eye. A narration of Anas *Radiallahu Anhu* also reports that Rasulullah ﷺ would apply *Kuhl* thrice to the right eye and twice to the left eye. —*Ibn Abi Shaybah, Vol. 8, Page 411*

Note: Considering all above reports one may apply *Kuhl* according to any of the methods prescribed above.

5. *Dusting the bed*

Abu Hurairah *Radiallahu Anhu* narrates that one should dust one's bed the inside portion of one's *Izaar*[2] as one does not know what may have crept into the bedding.[3] —*Abu Dawud, Vol. 2, Page 688**

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1 حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو دَاوُدَ - هُوَ الطَّيَالِسِيُّ عَنْ عَبَّادِ بْنِ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- قَالَ « اكْتَحِلُوا بِالإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ ». وَزَعَمَ أَنَّ النَّبِيَّ -صلى الله عليه وسلم- كَانَتْ لَهُ مُكْحُلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ ثَلاَثَةً فِى هَذِهِ وَثَلاَثَةً فِى هَذِهِ.

2 A specific loincloth – Refer to the section on clothing for a detailed explanation of this term

3 حدثنا أَحْمَدُ بنُ يُونُسَ اخبرنا زُهَيْرٌ اخبرنا عُبَيْدُ الله بنُ عُمَرَ عنْ سَعِيدِ بنِ أَبِي سَعِيدٍ المَقْبُرِيّ عنْ أَبِيهِ عنْ أَبِي هُرَيْرَةَ قالَ قالَ رَسُولُ الله صلى الله عليه وسلم: إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَنْفُضْ فِرَاشَهُ بِدَاخِلَةِ إِزَارِهِ فإِنَّهُ لاَ يَدْرِي مَا خَلَفَهُ عَلَيْهِ ثُمّ لِيَضْطَجِعْ عَلَى شِقِّهِ الأيْمَنِ ثُمّ لِيَقُلْ باسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَ بِكَ أَرْفَعُهُ إِنْ أَمْسَكْتَ نَفْسِي فارْحمْهَا وَإِنْ أَرْسَلْتَهَا فاحْفَظْهَا بِمَا تَحْفَظُ بِهِ الصَّالِحِينَ مِنْ عِبَادِكَ

6. *The Sunnah sleeping posture*

Baraa' *Radiallahu Anhu* narrates that Rasulullah ﷺ would sleep on his right side. —*Sahih Bukhari, Vol. 2, Page 934**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When you go to bed, sleep on the right side.' —*Abu Dawud, Page 688*

Note: There are medical benefits for sleeping on the right side. Hafiz Ibn Hajar says that this posture aids one in waking up without much difficulty. —*Fath al-Baari, Vol. 11, Page 110*

Mulla Ali Qari says that sleeping on the left side is detrimental to one's health. Sleeping on the right also reminds one of grave as this will be the believers' posture therein. [*Insha-Allah*]. —*Jam' al-Wasa'il, Page 60*

Lying on one's stomach

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ saw a person sleeping on his belly. Rasulullah ﷺ said Allah detests that sleeping posture.—*Musnad, Vol. 3, Page 304/Sunan Ibn Majah, Page 264**

The posture of the people of Jahannum

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ passed by him whilst he was lying on his stomach. Rasulullah ﷺ tapped him with his foot and said: 'O Junaydib; this is the posture of the people of hell.'—*Sunan Ibn Majah, Page 264**

7. *Placing the right hand under the right cheek*

Baraa *Radiallahu Anhu* narrates that when Rasulullah ﷺ would sleep he would place his hand under his right cheek. —*Shama'il, Page 18**

8. *Using a pillow*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ's Pillow was made of leather and it was filled with fibre from the date-palm. —*Sirat ash-Shami, Vol. 7 Page, 568*

9. *Do not sleep immediately after supper*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Digest your food by performing Salah and engaging in the remembrance of Allah. Do not sleep immediately after eating as it hardens the heart.'—*Tabarani/al-Jaami' as-Saghir, Vol. 1, Page 61*

10. *Prohibited times of sleeping*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said that one who is afflicted with mental deficiency on account of sleeping after Asar Salah has none to blame none but himself.—*Matalib, Vol. 2, Page 397*

Sleeping till the sun has risen

Rasulullah ﷺ once found Sayyidah Fatimah *Radiallahu Anha* sleeping in the morning [before the sun had risen]. Rasulullah ﷺ shook her gently with his foot and said: 'O my daughter; this is the hour when your Lord distributes sustenance so be focused and receptive [by remaining awake] and do not be negligent.'—*Targhib, Vol. 2, Page 530**

Note: The time between Fajr and sunrise is extremely significant and meritorious. It is an exclusive time for engaging in the remembrance of Allah and reciting the Qur'an Majid. Sleeping at this hour causes deprivation. Ibn Mas'ud *Radiallahu Anhu* would ensure that none of his household members were asleep at this hour. He would monitor them personally.—*Ibn Abi Shaybah, Vol. 9, Page 36*

Shaytan's urine

Ibn Mas'ud *Radiallahu Anhu* narrates that people mentioned a certain person who slept right until daybreak to ﷺ. Rasulullah ﷺ remarked: 'That is a person in whose ear Shaytan has urinated.'—*Sahih Bukhari, Page 153**

Note: Hafiz Ibn Hajar says that Shaytan actually urinates in the ear of such a person. The Hadith informs us that Shaytan eats and sleeps,

hence he would urinate too. —*Fath al-Baari, Vol. 4, Page 28*

Note: Many people sleep till well past sunrise. They discard Fajr Salah and commence the day with a major sin. A typical Muslim home should be vibrant and alive with the remembrance of Allah, recitation of the Qur'an Majid and other devotions at this blessed hour. How unfortunate it is that people pass valuable moments of the night in futility thereby sleeping late and waking up even later.

Sleeping after Maghrib Salah

Abu Barzah *Radiallahu Anha* narrates that Rasulullah ﷺ disapproved of sleeping after Maghrib [i.e. before Esha Salah]. —*Sahih Bukhari, Page 84**

11. Going early to bed

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ detested futile talk and discussion after Esha Salah.—*Sahih Bukhari, Vol. 1, Page 84**

yyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ slept the early part of the night and he would engage in *Ibadah* during the tter portion of the night. —*Sahih Bukhari/Sahih Muslim, Vol. 1, Page 54*

Sayyiduna Umar *Radiallahu Anhu* used to beat people who engaged in unnecessary talk after Esha Salah. He would reprimand them saying: 'You are engaging in talk now and you will remain asleep during the latter portion of the night.'—*Qurtubi, Vol. 13, Page 138*

The harm of engaging in futility after Esha is that one will either sleep through the Fajr Salah or one will be deprived of *Tahajjud*. Rasulullah ﷺ would go to bed promptly and he would wake up after half the night had passed. It is permissible to engage in religious activity after Esha Salah on condition that the Fajr Salah is not jeopardised.

12. *Family time after Esha Salah*

Sayyidah Aayesha *Radiallahu Anha* narrates that one night Rasulullah ﷺ narrated such an incredible incident to his wives that one of them said that the incident was similar to tales known as *Khurafah* [Arabs referred to all far-fetched tales as *Khurafah*]. Rasulullah ﷺ asked: 'Do you know the actual story of *Khurafah*? Rasulullah ﷺ went on to say that Khurafah was the name of a man from the *Banu Azrah* tribe. The Jinn captured him and kept him for a long time. When he was released and sent back to his people he narrated many astonishing and incredible stories about the Jinn. Since then, people referred to all strange stories as Khurafah.—*Musnad Ahmad/Shama'il, Page 18*

13. *To arrange water for drinking before sleeping*

Sayyidah Aayesha *Radiallahu Anha* narrates that she used to arrange three sealed vessels for Rasulullah ﷺ at night. The first contained water for ablution, the second for the *miswak* and the third contained water for drinking.—*Ibn Majah, Page 30**

14. *Relieving oneself upon awakening*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ Would relieve himself upon awakening. —*Abu Dawud, Vol. 2, Page 9**

15. *Waking up for Tahajjud*

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ would wake up for Tahajjud when the rooster crowed.—*Sahih Bukhari, Vol. 1, Page 152**

Note: Ibn Hajar says that the rooster begins crowing shortly after midnight. This is the view of Ibn Abbas *Radiallahu Anhu* too. —*Fath al-Baari, Vol. 4, Page 17*

16. *The duration of sleep*

'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ used to rest for the first half of the night. He would perform Tahajjud for one-third of the

night and rest for the last-sixth portion of the night. —*Sahih Bukhari, Vol. 1, Page 152*

Rasulullah ﷺ never omitted the Tahajjud Salah. If overcome with fatigue or weakness, would perform Tahajjud in the sitting posture.—*Tayalisi, Vol. 2, Page 128*

17. *Sleeping on a bed*

Sayyidah Aayesha *Radiallahu Anha* relates that Rasulullah ﷺ had a bed. The legs of its frame were made of teak wood. Rasulullah ﷺ used this bed till the end of his life. —*Sirat ash-Shami, Vol. 7 Page, 564*

Rasulullah ﷺ also slept on a bed when he observed *I'itikaf* [seclusion in the Masjid].—*Zad al-Ma'ad, Vol. 1, Page 49*

Ibn Umar *Radiallahu Anhu* narrates that when Rasulullah ﷺ observed *I'itikaf* his bed would be placed in the Masjid at the pillar known as the illar of repentance. —*Sahih Ibn Khuzaymah, Vol. 3, Page 350*

escription of Rasulullah ﷺ's bed

Sayyidah Aayesha *Radiallahu Anha* narrates that the Qureysh were fond of sleeping on beds. Rasulullah ﷺ was initially hosted by Sayyiduna Abu Ayyub Ansari *Radiallahu Anhu* when he arrived in Madinah Munawwarah. Rasulullah ﷺ enquired if he had a bed and he informed Rasulullah ﷺ that he did not possess one. As'ad Ibn Zurarah learnt of this - and knowing that the Qureysh were fond of beds - had one manufactured for Rasulullah ﷺ. The legs were made of teak wood. Rasulullah ﷺ used this bed till the end of his life. After the demise of Rasulullah ﷺ the bed was used as a bier for carrying the deceased in order to acquire blessings from it. Sayyiduna Abu Bakr and Umar *Radiallahu Anhuma* were also carried upon this bed.—*Sirat ash-Shami, Vol. 7 Page, 564*

18. *Sleeping on a straw mat*

Ibn Abbas *Radiallahu Anhu* narrates that Sayyiduna Umar Radiallahu Anhu once visited Rasulullah ﷺ and found him resting on a straw mat. It left impressions upon the *mubarak* body of Rasulullah ﷺ. —*Sirat ash-Shami, Vol. 7 Page, 126**

19. *Winter and summer sleeping habits*

Anas *Radiallahu Anhu* narrates that in summer Rasulullah ﷺ would commence sleeping outdoors a Friday night. Similarly, Rasulullah ﷺ would commence sleeping indoors during winter on a Friday night.—*Abu Nu'aym, (Tibb), al-Jaami' as-Saghir, Page 418*

20. *Sleeping or resting in the Masjid*

Abdullah Ibn Zayd *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ lying on his back in the Masjid, with one leg resting upon the other.—*Sahih Bukhari, Vol. 1, Page 68**

Abu Talhah *Radiallahu Anhu* saw Rasulullah ﷺ sleeping in the Masjid, tossing about from side to side restlessly.—*Sahih Muslim, Vol. 2, Page 179**

Ibn Abbas *Radiallahu Anhu* is reported to have said that it is detestable for one who has no intention of awakening for Tahajjud Salah to sleep in the Masjid. He also cautioned against making the Masjid a place of sleep.—*Umdat al-Qari, Vol. 4, Page 198*

21. *Method of sleeping so that one does not miss Fajr Salah*

Abu Qatadah *Radiallahu Anhu* narrates that [whilst on journey], Rasulullah ﷺ would sleep on his right side [as usual]. If he discontinued the journey shortly before true-dawn he would keep the right hand erect and place his head on it, resting in that manner.—*Shama'il, Page 17**

22. *Greeting when entering a home wherein people are asleep*

Miqdad *Radiallahu Anhu* narrates that when Rasulullah ﷺ entered the home at night he would make Salam in a tone which could just be heard

by those who were awake without causing a disturbance to those who were asleep.—*Adab al-Mufrad, Page 303*

23. *Qaylulah - Siesta*

Qaylulah refers to the practice of resting at midday, preferably after having lunch. It is not a requisite to actually sleep. It would suffice if one rests for awhile. —*Umdat al-Qari, Vol. 4, Page 22*

It is a Sunnah to observe Qaylulah

Anas *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ went to Quba he would go to the home of Ummu Haraam *Radiallahu Anha*. On one such occasion she offered Rasulullah ﷺ food. Rasulullah ﷺ ate and then took a rest.—*Sahih Bukhari, Vol. 2, Page 929**

Anas *Radiallahu Anhu* narrates that Ummu Sulaym *Radiallahu Anha* used to spread out a leather bedding for Rasulullah ﷺ. He would take a siesta on this bedding.—*Sahih Bukhari, Vol. 2, Page 929/Umdat al-Qari, Vol. 22, Page 263**

24. *Declining a comfortable bedding*

Sayyidah Hafsah *Radiallahu Anha* relates that Rasulullah ﷺ's bedding was made of canvas cloth. She narrates the following incident: 'One night I decided to fold the bedding in four so that Rasulullah ﷺ would have a more comfortable sleep. The next morning Rasulullah ﷺ asked what I had spread for him. I told him that it was the very same canvas cloth folded in four so that he could sleep more comfortably. Rasulullah ﷺ instructed me to leave it as it was because its comfort had almost prevented him from awakening for Tahajjud Salah. —*Tirmizi/Hayat as-Sahabah, Vol. 1, Page 836* *

Note: Rasulullah ﷺ could not wake up at his usual hour for Tahajjud Salah. Sleeping on coarse or slightly uncomfortable bedding has a dual benefit: one does not sleep very deeply; it is not so challenging to wake up. —*Khasa'il, Page 280*

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding devotional practices before going to bed

1. *Surah Sajdah*

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ would not sleep before reciting Surah Sajdah and Surah Mulk.—*Tirmizi, Page 176*

2. *Surah Mulk*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There is a *surah* in the Qur'an containing thirty verses. It intercedes on behalf of its reciter until he is forgiven. It is *Tabarakallazi....*' —*Mishkat, Page 187* *

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ referred to it as the 'protector'; it protects its reciter from punishment in the grave.—*Mishkat, Page 187* *

Ibn Abbas narrates that a certain Sahabi once pitched his tent at a spot not knowing that there was a grave directly beneath that. He heard the recital of *Surah Mulk* from within. When he informed Rasulullah ﷺ about it Rasulullah ﷺ said: 'This Surah protects one from the chastisement of Allah and it grants deliverance to the reciter.'—*Mishkat, Page 187-8* *

3. *Surah Zumar and Surah Bani Israiil*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would not sleep before reciting *Surah Zumar* and *Surah Bani Israiil*.—*Ibn as-Sunni, Number 689/Azkar, Page 77*

4. *Al-Musabbihaat*

Irbadh *Radiallahu Anhu* narrates that Rasulullah ﷺ would not sleep before reciting the *Musab-bihaat*. There is a verse in one of these *surahs*

which is more virtuous than a thousand verses.—*Abu Dawud,*[1] *Page 689*

Note: *Musab-bihaat* is a reference to *surahs* commencing with any variation of the word *Tasbiih.* They are as follows:

Surah Bani Israiil—Chapter 17
Surah Hadiid —Chapter 57
Surah Hashr—Chapter 59
Surah Saff—Chapter 61
Surah Jumu'ah —Chapter 62
Surah Taghabun—Chapter 64
Surah A'ala—Chapter 87

5. *Surah Kafirun*

Nawfal narrates that Rasulullah ﷺ instructed his father to read *Surah Kafirun* every night before sleeping. It assures freedom from *Shirk* [polytheism]. —*Fath al-Baari, Vol. 11, Page 125*

Al-Mu'awwazatayn

idah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would te the last three *Surahs* of the Qur'an every night before sleeping. would bring his palms together whilst reciting [as is done when supplicating] and blow therein after completing its recital. He would then pass his palms over his entire body.—*Sahih Bukhari, Vol. 2, Page 935* *

Note: This Sunnah has tremendous benefits. It safeguards one against the evil effects of sorcery and black magic and it protects one from fear, devilish whispers and nightmares.

1 حدثنا مؤمل بن الفضل الحراني، ثنا بقية، عن بَحِير، عن خالد بن معدان، عن ابن أبي بلال، عن عرباض بن سارية أنَّ رسول الله صلى الله عليه وسلم كان يقرأ المسبِّحات (المراد بالمسبحات السور التي افتتحت بسبحان أو سبح، وهن سبع سور: الإسراء، الحديد، الحشر، الصف، الجمعة، التغابن، الأعلى) قبل أن يرقد، وقال: "إنَّ فيهنَّ آيةً أفضل من ألف آية".

7. *Aayat al-Kursi*

Sayyiduna Ali *Radiallahu Anhu* used to say: 'I cannot understand how an intelligent Muslim would go to bed without reciting *Aayat al-Kursi*.'—*al-Azkar, Page 80*

An angel is assigned to protect the one who recites *Aayat al-Kursi* at bedtime. Shaytan will not be able to approach him till the morning. —*al-Hisn al-Hasiin, Page 139*

8. *Last verses of Surah al-Hashr*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ instructed a person to recite the closing verses of *Surah al-Hashr* before sleeping. Rasulullah ﷺ said that if he passed away during the night he would either attain the reward of a martyr or he would enter Jannah.—*Ibn as-Sunni, Number, 718*

9. *Last two verses of Surah Baqarah*

Sayyiduna Ali *Radiallahu Anhu* said: 'I cannot understand how any intelligent person could go to bed without reciting the last two verses of *Surah Baqarah*.'—*Al-Azkar, Page 80*

Note: The last two verses commence with the words *Aamanar rasulu...* Some narrations report that the recital of these verses is equivalent to the worship and devotion of the entire night.

10. *Zikr before sleeping*

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When a man retires to bed an angel and a devil rush towards him. The angel says: 'End [your day] in a good manner'. The devil says: 'End in a an evil manner.' If he takes the name of Allah before sleeping the angel safeguards him throughout the night.'—*Ad-Du'a, Page 220*

Sins equivalent to the foam of the ocean are forgiven

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The sins of one who recites the following *du'a* whilst in bed will be forgiven

even if they are equivalent to the foam of the ocean:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ ، سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ

There is no deity besides Allah; He is one without any partner and He has power over everything. There is no power to abstain from evil nor any ability to do good except with the help of Allah. Pure is He and praise belongs to Him. There is no God besides Him and He is the greatest.—Amal al-Yawm,—Nisa'i, Page 811 / Ibn as-Sunni, Number 722

Supplications at bedtime

1. *Istighfar - [seeking forgiveness]*

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The sins of one who recites the following before sleeping will be forgiven even if they are equivalent to the foam of the oceans, the number of leaves on the trees or equivalent to the number of days of this world.' - *Kanz, Vol. 19, Page 284*

أَسْتَغْفِرُ اللّٰهَ الَّذِيْ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ وَأَتُوْبُ إِلَيْهِ

2. *Tasbiih Fatimi*

When Sayyidah Fatimah *Radiallahu Anha* wanted a servant to assist her with domestic chores, Rasulullah ﷺ said to her: 'Should I not inform you of that which is better than possessing a slave? When you retire to bed recite *Subhanallah* thirty-three times, *Alhamdulillah* thirty-three times and *Allahu-Akbar* thirty-three times. This is better for you than a slave.'—*Sahih Bukhari, Vol. 2, Page 935**

Imam Abu Dawud's narration reports that say *Allahu-Akbar* should be recited thirty-four times. —*Vol. 2, Page 290*

Sayyiduna Ali *Radiallahu Anhu* narrated that they never omitted this practice from the day Rasulullah ﷺ instructed them to carry it out till the end of their lives. Sayyiduna Ali *Radiallahu Anhu* managed to read this *Tasbiih* even on the night of the tragic battle of *Siffiin*. —*Abu Dawud, Vol. 2, Page 690*

Note: Many merits have been recorded about reading the *Tasbih-Fatimi* before sleeping. Hafiz Ibn Taymiyyah says that if read constantly, one will be able to accomplish difficult tasks with great ease. Mulla 'Ali Qari says its recital at bedtime repels tiredness and gives one renewed vigour and energy.

3. *Salawat upon Rasulullah* ﷺ

Imam Sakhawi reports the following: 'If a person retires to bed and recites the following four times after reciting *Surah Mulk*, Allah appoints two angels to travel to Rasulullah ﷺ. They mention his name to Rasulullah ﷺ and convey his *Salam* to him. Rasulullah ﷺ responds to his *Salam* and invokes the mercy and blessings of Allah for him.—*Al-Qawl al-Badii', Page 207/Jala' al-Afham, Page 244*

اَللّٰهُمَّ رَبَّ الْحِلِّ وَالْحَرَامِ ؛ وَرَبَّ الْبَلَدِ الْحَرَامِ ؛ وَرَبَّ الرُّكْنِ وَالْمَقَامِ ؛ وَربَّ الْمَشْعَرِ الْحَرَامِ ؛
بِحَقِّ كُلِّ آيَةٍ اَنْزَلْتَهَا مِنْ شَهْرِ رَمَضَانَ ؛ بَلِّغْ رُوْحَ مُحَمَّدٍ مِنِّي التَّحِيَّةَ وَالسَّلاَمَ

4. *Istighfar during the last third of the night*

Abu Hurairah *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'O Lord descends to the lowest sky during the last third of the night and proclaims: 'Who is calling out to me so that I may respond to his supplication? Who is asking for his needs so that I may fulfil his need? Who is begging for forgiveness so that I may forgive him?'—*Sahih Bukhari, Vol. 1, Page 153* *

5. *Du'a in the last third of the night*

'Amr *Radiallahu Anhu* narrates that he heard Rasulullah ﷺ saying: 'A slave is closest to his Lord in the last portion of the night. If you can, be among those who remember Allah at that time.' - *Tirmizi,' Vol. 2, Page 198* *

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1 حَدَّثَنَا عَبْدُ الله بنُ عَبْدِ الرحمَنِ أخبرنا إسْحَاقُ بنُ مُوسَى حدثني مَعْنٌ حدثني مُعَاوِيَةُ بنُ صَالِحٍ عَن ضَمْرَةَ بنِ حَبِيبٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ رضي الله عنه يَقُولُ حدثني عَمْرُو بنُ عَبَسَةَ أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ: "أَقْرَبُ مَا يَكُونُ الرَّبّ مِنَ العَبْدِ في جَوْفِ اللَّيْلِ الآخِرِ فإِنْ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ الله في تِلْكَ السَّاعَةِ فَكُنْ". قال أبو عيسى: هَذا حديثٌ حَسَنٌ صحيحٌ غَرِيبٌ مِنْ هَذَا الوَجْه

Sunan and Aadab pertaining to sleep

1. To perform *wudhu* before sleeping
2. To keep the *miswak* at the head side
3. To use the *miswak* upon awakening
4. To arrange water for *wudhu* prior to sleeping
5. To extinguish any fires and switch off unnecessary lights
6. To secure the house entrance
7. To apply *Kuhl*
8. To dust the bed thoroughly before sleeping
9. To sleep on the right side
10. To keep the right hand under the right cheek
11. To use a pillow
11. To use a leather pillow
12. To keep water for drinking readily available
13. To perform *wudhu* if one is in the state of major impurity
14. To have separate garments for sleeping
15. To sleep immediately after 'Esha
16. To sleep for half or two-thirds of the night
17. To awaken at the first crowing of the cock or after a third of the night lapses
18. To perform Tahajjud Salah
19. To engage in Istighfar and zikr during the last-third of the night
20. To sleep on a bed or on a straw mat
21. To sleep on a date-palm mat
22. To sleep on a straw-mat without any mattress or bedding
23. To read the Sunnah supplications before sleeping
24. To recite a portion of the Qur'an
25. To recite Surah Mulk
26. To recite Surah Sajdah
27. To recite Tasbiih Fatimi
28. To engage in Istighfar before sleeping
29. To convey Salawat upon Rasulullah ﷺ before sleeping
30. To remain in zikr till one falls off to sleep
31. To engage in zikr when changing sides

32. To read the relevant supplications upon awakening
33. To visit the toilet immediately upon awakening
34. To switch places of sleep according to the demands of the season and to do so on a Thursday night [the night between Thursday and Friday].

Actions contradicting the Sunnah as far as sleeping is concerned

1. To lie or sleep on one's stomach
2. To sleep immediately after meals
3. To wear such garments where there is fear of some part of the body being exposed to others
4. To sleep on the road or pathway
5. To sleep on a roof or high surface that has no restraining edge
6. To sleep with soiled hands
7. To sleep after Asar Salah
8. To sleep after Maghrib Salah
9. To engage in futile activity after Esha Salah
10. To sleep without having made arrangements for water [if necessary]
11. To sleep so late that one would feel tired upon awakening
12. To sleep so late that one misses the Fajr Salah with congregation
13. To sleep continuously till the time of Fajr without waking up for Tahajjud
14. To sleep between Fajr and sunrise
15. To sleep without reciting the relevant supplications or engaging in zikr
16. To sleep in luxurious beds.
17. To commence the day without reciting the du'a upon awakening

Supplications pertaining to sleep

Baraa' *Radiallahu Anhu* narrates that Rasulullah ﷺ instructed him to sleep in the state of *wudhu* and to recite the following before sleeping, whilst lying down on his right side:

اَللّٰهُمَّ اَسْلَمْتُ نَفْسِيْ اِلَيْكَ ؛ وَفَوَّضْتُ اَمْرِيْ اِلَيْكَ ؛ وَاَلْجَأْتُ ظَهْرِيْ اِلَيْكَ؛ رَغْبَةً وَّرَهْبَةً اِلَيْكَ ؛ لَا مَلْجَأَ وَلَا مَنْجَى مِنْكَ اِلَّا اِلَيْكَ ؛ آمَنْتُ بِكِتَابِكَ الَّذِيْ اَنْزَلْتَ ؛ وَبِنَبِيِّكَ الَّذِيْ اَرْسَلْتَ

O Allah; I surrender myself to you; I entrust my affairs to you; I depend on you and take support from you; I hope for your mercy and fear your wrath; there is no refuge and shelter except with you; I believe in the book which you have revealed and in the messenger whom you have sent.

Rasulullah ﷺ said that if he passed away after reciting this *du'a* he would pass away on the natural way, i.e. Islam. —*Sahih Bukhari, Vol. 2, Page 934* *

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that when a person proceeds to bed, he should dust it thoroughly as he does not know if anything [harmful] is concealed therein. He should then recite the following *du'a*:

بِاسْمِكَ رَبِّ وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ ، إِنْ أَمْسَكْتَ نَفْسِيْ فَاغْفِرْ لَهَا ،
وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِيْنَ

With your name O Allah, My Lord I have laid my side to rest, and with Your name will I awaken. If You withhold my soul, then shower mercy upon it and if You restore it, then protect it from evil as You protect the souls of Your chosen servants.'—Sahih Bukhari, Vol. 2 Page 935 *

Abu Hurairah *Radiallahu Anhu* relates that Rasulullah ﷺ would recite the following *du'a* too: —*Sahih Muslim, Vol. 2 Page 348* *

اَللّٰهُمَّ رَبَّ السَّمَاوَاتِ وَرَبَّ الْاَرْضِ وَرَبَّ الْعَرْشِ الْعَظِيْمِ ؛ وَرَبَّ كُلِّ شَيْءٍ ؛ فَالِقَ الْحَبِّ وَالنَّوٰى وَمُنْزِلَ التَّوْرَاةِ وَالْاِنْجِيْلِ وَالْفُرْقَانِ ؛ اَعُوْذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ اَنْتَ آخِذٌ بِنَاصِيَتِهٖ ؛ اَللّٰهُمَّ اَنْتَ الْاَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ ؛ وَاَنْتَ الْاٰخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ ؛ وَاَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ ؛ وَاَنْتَ الْبَاطِنُ فَلَيْسَ دُوْنَكَ شَيْءٌ ؛ اِقْضِ عَنَّا الدَّيْنَ وَاَغْنِنَا مِنَ الْفَقْرِ

Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following *du'a* whenever he intended to sleep:

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَ اَحْيَا

—*Sahih Bukhari, Vol. 2, Page 934* *

Sayyidah Hafsah *Radiallahu Anha* narrates that when Rasulullah ﷺ wanted to sleep, he would place his right hand under his right cheek and he would recite the following *du'a;*

اَللّٰهُمَّ قِنِيْ عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allah; save me from Your chastisement on the day You resurrect Your servants.—Abu Dawud, Vol. 2, Page 340 *

Ibn Umar *Radiallahu Anhu* instructed a person to read the following *du'a* before going to bed. He informed him that he had learnt the *du'a* from Rasulullah ﷺ. The *du'a* is:

اَللّٰهُمَّ خَلَقْتَ نَفْسِيْ وَاَنْتَ تَوَفَّاهَا ؛ لَكَ مَمَاتُهَا وَمَحْيَاهَا ؛ اِنْ اَحْيَيْتَهَا فَاحْفَظْهَا
وَاِنْ اَمَتَّهَا فَاغْفِرْلَهَا ؛ اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ الْعَافِيَةَ

O Allah; You have created my life and You will grant it death. Its living or dying is in Your control. If You keep it alive then protect it, and if You grant it death then forgive it. O Allah; I ask You for general safety from every disliked thing. —Sahih Muslim, Vol. 2, Page 348 *

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following when he retired to bed:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَطْعَمَنَا وَسَقَانَا وَكَفَانَا وَآوَانَا ؛
فَكَمْ مِمَّنْ لَا كَافِيَ لَهٗ وَلَا مُؤْوِيَ

All praise is due to Allah who has fed us, gave us to drink and who has sufficed for us. How many are there, who have no one to provide for them, or to grant them shelter. —Sahih Muslim, Vol. 2, Page 349 *

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ used to

read this *du'a* before taking a rest:

اَللّٰهُمَّ إِنِّيْ اَعُوْذُ بِوَجْهِكَ الْكَرِيْمِ وَبِكَلِمَاتِكَ التَّامَّةِ ؛ مِنْ شَرِّ مَا اَنْتَ آخِذٌ بِنَاصِيَتِهِ ؛ اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ ؛ اَللّٰهُمَّ لَا يُهْزَمُ جُنْدُكَ ؛ وَلَا يُخْلَفُ وَعْدُكَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ ؛ سُبْحَانَكَ وَبِحَمْدِكَ

O Allah; I seek refuge in Your bc ng only and through Your complete words of protection from all the evil that You have authority ove:. O Allah; I seek refuge from debts and sins. O Allah; Your army is never de ated, Your promise nev r broken and no wealthy person can be saved through his wealth from Your an r. You are pure and I ɟ aise You. —Abu Dawud, Vol. 2, Page 340 *

Abu Zuhayr *Radiallahu Anhu* narrates that Rasulullah ﷺ used to read the following *du'a* at bedtime:

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ ؛ وَاَخْسِئْ شَيْطَانِيْ ؛ وَفُكَّ رِهَانِيْ ؛
وَثَقِّلْ مِيْزَانِيْ ؛ وَاجْعَلْنِيْ فِي النَّدِيِّ الأَعْلَي

O Allah, forgive my sins; disgrace my devil; gran me deliverance from Hell; make my scales of good deeds weightier and place me in the elevated rank in the hereafter.—Abu Dawud, Vol. 2, Page 341 *

bn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following *du'a* at bedtime:

اَلْحَمْدُ لِلّٰهِ الَّذِى كَفَانِى وَآوَانِى وَأَطْعَمَنِى وَسَقَانِى ؛ وَالَّذِى مَنَّ عَلَيَّ فَأَفْضَلَ ؛ وَالَّذِى أَعْطَانِى فَأَجْزَلَ
اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ ؛ اللّٰهُمَّ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ وَإِلٰهَ كُلِّ شَيْءٍ ؛ أَعُوذُ بِكَ مِنَ النَّارِ

All praise is due to Allah who is sufficient for me; who has granted me shelter, food and drink. Praise be to Him who has given me and given in abundance. O Allah praise be for You in every condition. O Allah, You are the Lord and the Owner of everything. I seek your refuge from the fire of Hell.—Sunan Abu Dawud, Vol. 2, Page 341 *

A du'a taught to Sayyidah Fatimah Radiallahu Anha

Sayyidah Fatimah *Radiallahu Anha* narrates that Rasulullah ﷺ taught her the following *du'a* and instructed her to read it at bedtime:

اَلْحَمْدُ لِلّٰهِ الْكَافِيْ ؛ سُبْحَانَ اللّٰهِ الأَعْلَى ؛ حَسْبِيَ اللّٰهُ وَكَفَي؛ مَا شَاءَ اللّٰهُ قَضَىٰ ؛ سَمِعَ اللّٰهُ لِمَنْ دَعَا ؛ لَيْسَ مِنَ اللّٰهِ مَلْجَأٌ وَلَا وَرَاءَ اللّٰهِ مُلْتَجَا ؛ تَوَكَّلْتُ عَلَي اللّٰهِ رَبِّيْ وَرَبِّكُمْ ؛ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا ؛ إِنَّ رَبِّيْ عَلَي صِرَاطٍ مُّسْتَقِيْمٍ ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا ؛ وَلَمْ يَكُنْ لَّهُ شَرِيْكٌ

فِيْ الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ تَكْبِيْراً

Praise be to Allah, the one who is all-sufficient. Allah is pure and lofty. Allah is in charge of my affairs and He is sufficient for me. He does as He wishes. He listens to those who ask from Him. There is no refuge against Allah. I have relied on Allah who is my Lord and Your Lord. All creation is in His control. My Lord is surely on the straight path. Praise be to Allah who has no offspring nor does He have a partner in His kingdom and nobody aids Him due to humiliation. —Ibn as-Sunni, Number 735

A du'a taught to Sayyiduna Abu Bakr Radiallahu Anhu

Abu Bakr *Radiallahu Anhu* requested Rasulullah ﷺ to teach him a *du'a* which he could recite in the morning and in the evening. Rasulullah ﷺ directed him to recite the following in the morning, evening and at bedtime:

اَللّٰهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ ؛ رَبَّ كُلِّ شَيْءٍ وَّمَلِيْكَهُ ؛ اَشْهَدُ اَنْ لا
اِلٰهَ اِلَّا اَنْتَ ؛ اَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِيْ وَالشَّيْطَانِ وَشِرْكِهِ

O Allah; Originator of the heavens and the earth; Cherisher and Master of everything; There is none worthy of worship besides You. I seek refuge in you from the evil of my self and from the evil of the devil and his disbelief.— Abu Dawud, Page 691 *

A du'a taught to Sayyiduna Hamzah Radiallahu Anhu

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ instructed his uncle - Sayyiduna Hamzah *Radiallahu Anhu* - to read the following *du'a* at bedtime:

بِاسْمِكَ اللّٰهُمَّ وَضَعْتُ جَنْبِيْ ؛ طَهِّرْ لِيْ قَلْبِيْ وَطَيِّبْ كَسْبِيْ وَاغْفِرْ ذَنْبِيْ

O Allah, with your name have I placed my side to rest. Cleanse my heart, purify my earnings and forgive my sins. —Ibn as-Sunni, Number 709

A special du'a to be read at bedtime

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one who reads the following *du'a* when going to bed, it is as if he has encapsulated the praises of Allah hymned by each and every creation of Allah:[1]

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1 عن أنس بن مالك قال : قال رسول الله صلى الله عليه وسلم : من قال إذا أوى إلى فراشه : الحمد لله الذي كفاني وآواني ، الحمد لله الذي أطعمني وسقاني ، الحمد لله الذي من علي فأفضل ، اللهم إني أسألك بعزتك أن تنجيني من النار ، فقد حمد الله بجميع محامد الخلق كلهم - هذا حديث صحيح

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَفَانِيْ وَآوَانِيْ ؛ وَالْحَمْدُ لِلّٰهِ الَّذِيْ أَطْعَمَنِيْ وَسَقَانِيْ ؛ وَالْحَمْدُ لِلّٰهِ الَّذِيْ مَنَّ عَلَيَّ فَأَفْضَلَ عَلَيَّ ؛ اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ بِعِزَّتِكَ أَنْ تُنْجِيَنِيْ مِنَ النَّارِ

All praise is due to Allah who has sufficed for me and who has granted me shelter. Praise is for Allah who has fed me and given me to drink and praise is for Allah who has showered excessive favours upon me. O Allah, I ask You by your honour to save me from the fire.—Al-Mustadrak *

Du'a when suffering from insomnia

Rasulullah ﷺ taught the following *du'a* to Khalid Ibn Waliid *Radiallahu Anhu* when he complained about experiencing difficulty in sleeping: —*Tirmizi, Vol. 2, Page 192* *

أَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا أَظَلَّتْ، وَرَبَّ الْأَرَضِيْنَ وَمَا أَقَلَّتْ ؛ وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضَلَّتْ كُنْ لِيْ جَاراً مِّنْ خَلْقِكَ أَجْمَعِيْنَ ؛ أَنْ يَّفْرُطَ عَلَيَّ أَحَدٌ مِّنْهُمْ أَوْ أَنْ يَّبْغِيْ عَلَيَّ، عَزَّ جَارُكَ ؛ وَجَلَّ ثَنَاؤُكَ وَلَا إِلٰهَ غَيْرُكَ ؛ وَلَا إِلٰهَ إِلَّا أَنْتَ

Certain narrations report that Rasulullah ﷺ instructed Khalid *Radiallahu Anhu* to recite the following *du'a* when experiencing difficulty to sleep:

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ غَضَبِهِ وَمِنْ شَرِّ عِبَادِهِ ؛ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَّحْضُرُوْنِ

I seek refuge through the complete words [of protection] of Allah, from His anger, His evil servants and from the whisperings of the devils and their advancing towards me.—Ibn as-Sunni, Number 751

Majma' az-Zawa'id records the lengthiest version of the *du'a* taught to Khalid *Radiallahu Anhu* for insomnia. It is as follows:

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَّلَا فَاجِرٌ ؛ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيْهَا ؛ وَمِنْ شَرِّ مَا ذَرَأَ مِنَ الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا ؛ وَمِنْ شَرِّ فِتْنَةِ اللَّيْلِ وَفِتَنِ النَّهَارِ ؛ وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَّطْرُقُ بِخَيْرٍ يَّا رَحْمٰنُ

I seek refuge through the complete words of Allah which cannot be trespassed by any pious or impious servant, from the evil of that which descends from the sky and ascends to it, and from the evil of that which crops up from the earth, and that which enters therein, and from the mischief of the night and day, and from all that occurs/appears during the night or day, except those that contain goodness.'—Majma', Vol. 10, Page 126

الإسناد ، ولم يخرجاه

Another du'a when suffering from insomnia

Zayd *Radiallahu Anhu* complained to Rasulullah ﷺ about having sleepless nights. Rasulullah ﷺ instructed him to read the following *du'a*:

أَللّٰهُمَّ غَارَتِ النُّجُوْمُ ؛ وَهَدَأَتِ الْعُيُوْنُ ؛ وَأَنْتَ حَيٌّ قَيُّوْمٌ لاَ تَأْخُذُكَ سِنَةٌ وَّلَا نَوْمٌ ؛ يَا حَيُّ يَا قَيُّوْمُ ؛ أَهْدِىءْ لَيْلِيْ وَأَنِمْ عَيْنِيْ

O Allah, the stars have set [in the position in the sky] and eyes have become tranquil, and You are eternally alive and the sustainer of everything. Neither slumber, nor sleep overcomes you. Grant me a peaceful night, and allow my eyes to rest.—Majma', Vol. 10 –Azkar *

Aayesha Radiallahu Anha's supplication for seeing a good dream

Sayyidah Aayesha *Radiallahu Anha* used to read the following *du'a* at bedtime:

أَللّٰهُمَّ إِنِّي أَسْأَلُكَ رُؤْيَا صَالِحَةً، صَادِقَةً غَيْرَ كَاذِبَةٍ، نَافِعَةً غَيْرَ ضَارَّةٍ

O Allah, grant me a good dream, one that is true and contains no falsehood, ; one that is beneficial not harmful. —Al- Azkar, Page 79

Du'a to be read when one's sleep is broken or disturbed during the night

Ubadah *Radiallahu Anhu* narrates that if anyone wakes up at night and recites the following *du'a* and then supplicates for repentance by saying [اللّٰهُمَّ اغفرْ لي] or supplicates with any *du'a*, it will certainly be accepted. If he then chooses to get up for optional Salah, his Salah is assured acceptance.[1] —*Abu Dawud, Vol. 2, Page 342**

لَا إِلٰهَ إِلاَّ اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ؛ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ؛ وَهُوَ عَلَي كُلِّ شَيْءٍ قَدِيْرٌ ؛ سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللّٰهُ وَاللّٰهُ أَكْبَرُ ؛ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Du'a upon awakening

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to recite the following *du'a* upon awakening:

1 عن عبادة بن الصامت رضي الله عنه
عن النبيّ صلى الله عليه وسلم قال : " مَنْ تَعارَّ من اللَّيل فَقالَ : لا إلهَ إلاَّ اللّٰهُ وَحْدَهُ لا شَريكَ لَهُ لَهُ المُلْكُ وَلَهُ الحَمْدُ وَهُوَ على كُل شَيْءٍ قَدِيرٌ والحَمْدُ لِلّٰهِ وَسُبْحانَ اللّٰهِ وَلا إلهَ إلاّ اللّٰهُ وَاللّٰهُ أكبَرُ وَلا حَوْلَ ولا قُوَّةَ إلاّ باللّٰهِ ثُمَّ قَالَ : اللّٰهُمَّ اغفرْ لي أوْ دَعا اسْتُجِيبَ لَهُ فإنْ تَوَضَّأ قُبِلَتْ صَلاتُهُ

لَا اِلٰهَ اِلَّا اَنْتَ سُبْحَانَكَ ؛ اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْئَلُكَ رَحْمَتَكَ ؛ اَللّٰهُمَّ زِدْنِيْ عِلْماً وَّلَا تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ ؛ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً ؛ اِنَّكَ اَنْتَ الْوَهَّابُ

There is no deity besides you. You are pure O Allah. I seek your pardon and ask for your mercy. O Allah, increase me in knowledge and do not cause my heart to waiver after you have guided me, and have mercy upon me. You are indeed the who one gives excessively.—Abu Dawud, Vol. 2, Page 342 *

Abu Sa'eed *Radiallahu Anhu* narrates that when Rasulullah ﷺ awoke he would say *La ilaha illallah* thrice.—*Ad-Du'a, Number 765*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to read the following *du'a* when he awoke:

لَا اِلٰهَ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ؛ رَبُّ السَّمَاوَاتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ

There is none worthy of worship besides you, the One; the Overpowering Lord. Lord of the skies and the earth and everything between it, the Mighty, the all-Forgiving.—Haakim, Vol. 1, Page 540

Sayyidah Ummu Salamah *Radiallahu Anha* narrates that Rasulullah ﷺ would read the following *du'a* upon awakening:

رَبِّ اغْفِرْ لِيْ وَارْحَمْ ؛ وَاهْدِنِيْ لِلسَّبِيْلِ الْاَقْوَمِ

O my Allah, forgive me and have mercy upon me, and guide me to the straightest of paths.— Musnad

Du'a when returning to bed after performing Salah

Sayyiduna Ali *Karramallahu wajhahu* narrates that Rasulullah ﷺ recited the following *du'a* when he returned to bed after performing Tahajjud:

اَللّٰهُمَّ اِنِّي اَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ ، وَاَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَاَعُوذُ بِكَ مِنْكَ ، اَللّٰهُمَّ لَا اَسْتَطِيعُ ثَنَاءً عَلَيْكَ ، وَلَوْ حَرَصْتُ ، وَلٰكِنْ اَنْتَ كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ

O Allah, I seek refuge in your security from your retribution; and in your pleasure from your displeasure, and I seek refuge in you only from your wrath and anger. O Allah, as much as I desire, I cannot truly praise you, but I praise you in the manner you have praised yourself.—As-Sunan al-Kubra

The closing verses of Surah Aal-Imran

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ awoke for Tahajjud, emerged from his home and read the following verses:

إِنَّ فِيْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ ...

Ibn Abbas *Radiallahu Anhu* relates that Rasulullah ﷺ read the above verses until he completed the Surah. Another narration reports that Rasulullah ﷺ looked towards the sky whilst reading the portion between [رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً] and [إِنَّكَ لاَ تُخْلِفُ الْمِيْعَادِ].

When becoming frightened during one's sleep

'Amr Ibn Shu'ayb narrates that Rasulullah ﷺ taught the Sahabah the following *du'a* which should be read in moments of fear and fright:

أَعُوذُ بِكَلِماتِ اللهِ التَّامَّةِ مِنْ غَضَبِهِ وَمِنْ شَرِّ عِبادِهِ ؛ وَمِنْ هَمَزاتِ الشَّياطِينِ وأَنْ يَحْضُرُونِ

Supplications to be recited upon awakening

Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following *du'a* upon awakening:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ

All praise is due to Allah who has given us life after death and to Him is our return.—Sahih Bukhari, Vol. 2, Page 934 *

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Read the following du'a when you wake up':

اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ فِيْ جَسَدِيْ وَرَدَّ عَلَيَّ رُوْحِيْ وَأَذِنَ لِيْ بِذِكْرِهِ

All praise is due to Allah who has granted my body safety from every undesirable condition, who has returned my soul to my body and has permitted me to remember His name.—Amal al-Yawm Li-n Nisa'i, Number 866 / Jami'ut Tirmizi, Page 176

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who awakens in the morning should recite the following *du'a*':

اَلْحَمْدُ لِلّٰهِ الَّذِيْ خَلَقَ النَّوْمَ وَالْيَقَظَةَ ؛ اَلْحَمْدُ لِلّٰهِ الَّذي بَعَثَنِي سالِماً سَوِيّاً ؛ أَشْهَدُ أَنَّ اللهَ يُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

All praise is due to Allah who has created sleep and awakening. All praise is due to Allah who has awakened me safe and sound. I testify that Allah gives life to the dead and He has power over everything.—Ibn as-Sunni, Number 137

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ recited the following du'a upon awakening:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ رَدَّ اِلَيَّ نَفْسِيْ وَلَمْ يُمِتْهَا فِيْ مَنَامِهَا ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ يُمْسِكُ السَّمَاوَاتِ وَالْاَرْضَ
اَنْ تَزُوْلَا – وَلَئِنْ زَالَتَا اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْ بَعْدِهٖ ؛ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْراً ؛ اَلْحَمْدُ لِلّٰهِ الَّذِيْ
يُمْسِكُ السَّمَاءَ اَنْ تَقَعَ عَلَي الْاَرْضِ اِلَّا بِاِذْنِهٖ ؛ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ الرَّحِيْمُ

All praise is due to Allah who has returned my soul and has not caused it to die during its condition of sleep. All praise is due to Allah who keeps the sky and earth from falling. And if they were to fall, no one will be able to withhold them from falling. Indeed Allah is tolerant and most-forgiving. All praise is due to Allah who prevents the sky from falling on to the earth except with His permission. Allah is most-compassionate and most-merciful to humanity. As-Sunan al-Kubra

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to recite the following upon awakening:

لَا اِلٰهَ اِلاَّ اَنْتَ سُبْحَانَكَ ؛ اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِذَنْبِيْ وَاَسْئَلُكَ رَحْمَتَكَ ؛ اَللّٰهُمَّ زِدْنِيْ عِلْماً ؛ وَاَ
تُزِغْ قَلْبِيْ بَعْدَ اِذْ هَدَيْتَنِيْ ؛ وَهَبْ لِيْ مِنْ لَّدُنْكَ رَحْمَةً ؛ اِنَّكَ اَنْتَ الْوَهَّابُ

There is no God besides you; You are pure from all defects. O Allah; I seek pardon for my sins and beg of your mercy. O Allah increase me in knowledge and do not cause my heart to waiver after you have guided me and shower mercy upon me. Indeed you are the ample giver.—Sunan Abu Dawud *

Abu Sa'eed *Radiallahu Anhu* reports that Rasulullah ﷺ said that if a person recites the following upon awakening, Allah says in reply: 'My servant has spoken the truth and he has expressed gratitude to me.'

سُبْحَانَ اللّٰهِ الَّذِيْ يُحْيِي الْمَوْتَى وَهُوَ عَلَي كُلِّ شَيْءٍ قَدِيْرٌ

Purity [from defects] is for Allah, who grants life to the dead and He has power over everything.

Abu Sa'eed *Radiallahu Anhu* relates that one should follow the above-mentioned supplication with this one:

اَللّٰهُمَّ اغْفِرْ لِيْ ذَنْبِيْ يَوْمَ تَبْعَثُنِيْ مِنْ قَبْرِيْ ؛ اَللّٰهُمَّ قِنِيْ عذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ

O Allah, forgive my sins the day You resurrect me from my grave and save me from your chastisement the day You resurrect your servants.—Makarim al-Akhlaq Li-l Khara'iti, Page 912

**The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding dreams**

Enquiring if anybody saw a dream

Samurah *Radiallahu Anhu* narrates that Rasulullah ﷺ would routinely enquire from his companions if any of them had seen a dream. If any Sahabi saw a dream he would relate it to Rasulullah ﷺ.—*Sahih Bukhari, Vol. 2, Page 1043**

Note: Rasulullah ﷺ took a keen interest in the dreams of his companions since the dream of a believer often contains glad tidings from Allah. Ibn Hajar says that Rasulullah ﷺ would enquire about their dreams since he was capable of interpret it most favourably.—*Fath al-Baari, Vol. 11, Page 440*

Enquiring about dreams after Fajr

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ would enquire after Fajr Salah if anyone had seen a dream. Rasulullah ﷺ also said: 'Prophethood has terminated with my arrival but true dreams will continue after my departure as well.' —*Abu Dawud, Page 584*

Ibn Hajar says that it is *Mustahab* to narrate and interpret dreams after Fajr. This is probably due to the fact that the dream is still fresh in one's mind.

The first interpretation is binding

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The dream will occur according to its first interpretation.'—*Ibn Majah, Page 279**

Note: A true dream will unfold according to the first interpretation. Therefore one should be cautious about relating it to just anyone.

Du'a to recite when interpreting a dream

Dah-haak *Radiallahu Anhu* narrates that Rasulullah ﷺ recited the following *du'a* before interpreting his dream:.

خَيْرٌ تَلْقَاهُ ؛ وَشَرٌّ تَوَقَّاهُ ، وَخَيْرٌ لَّنَا وَشَرٌّ لأَعْدَائِنَا ؛ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

May you receive goodness and be guarded against evil. Goodness is for us and evil is for the enemy, and praise be to Allah; Lord of the worlds.—Sirat ash-Shami, Vol. 7 Page, 1141 / Ibn as-Sunni, Number 772

A believer's dream is a portion of prophethood

Abu Sa'eed Radiallahu Anhu narrates that Rasulullah ﷺ said: 'A true dream is one portion from the forty-six portions of prophethood.'—*Sahih Bukhari, Vol. 2, Page 1035**

Note: Imam Khattabi says that true dreams are a 46th portion of prophethood because Rasulullah ﷺ used to have true dreams for six months prior to the commencement of actual divine revelation [*wahi*]. Since reception of *Wahi* [divine revelation] stretched over a period of twenty-three years, six months would be a 46th portion of it. —*Fath al-Baari, Vol. 12, Page 364*

Glad tidings for a believer

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The only aspect of prophethood which has not yet terminated is *Mubash-shiraat*. Upon their enquiry, Rasulullah ﷺ informed them that *Mubash-shiraat* refers to true dreams. [The word *Mubash-shiraat* means happy news or glad tidings].—*Sahih Bukhari, Vol. 2, Page 1035**

Ubadah *Radiallahu Anhu* enquired from Rasulullah ﷺ about the explanation of the following verse:

لهم البشرى في الحيوة الدنيا

For them is glad tidings in this worldly life... .— Surah Yunus

Rasulullah ﷺ informed him that glad tidings in this world is a reference

to true dreams.—*Sunan Ibn Majah, Page 278**

Upon seeing a good dream

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if one has a good dream, it is from Allah. Therefore he should say *Alhamdulillah* and he should relate the dream.—*Sahih Bukhari, Vol. 2, Page 1043**

Types of dreams

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that there are three types of dreams. Firstly; dreams that are constituted from one's thoughts and imagination. There is no interpretation for such dreams. Secondly; dreams from *Shaytan*— if anyone sees an unpleasant dream of this nature, he should seek refuge in Allah against *Shaytan* and he should spit thrice to his left side. He will be saved from any possible harm. Thirdly; dreams from Allah, which constitute glad tidings for a believer. Upon seeing such a dream, one should narrate it to a learned person who could interpret it favourably.—*Sirat ash-Shami, Vol. 7 Page, 407*

The interference of the devil in one's dreams

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Good dreams are from Allah and evil dreams are from Shaytan.—*Sahih Bukhari, Vol. 2, Page 1037**

Do not relate bad dreams

Abu Qatadah *Radiallahu Anhu* narrates that when anyone sees a bad dream he should not relate it to anyone.—*Sahih Bukhari, Vol. 2, Page 1043**

Note: Ibn Hajar says that the following etiquettes should be observed upon seeing a bad dream:

One should seek protection from Allah, by reciting *A'uzu*... etc.
One should spit to the left side

One should refrain from discussing it with anyone
One should change sides.
One should stand up to perform Salah.—*Fath al-Baari, Vol. 12, Page 370*

Ibrahim an-Nakha'ii narrates that the Sahabah used to read the following *du'a* after a bad dream: — *Musannaf Ibn Abi Shaybah*

اَعُوْذُ بِكَ بِمَا عَاذَتْ بِهِ مَلاَئِكَةُ اللّٰهِ وَ رُسُلِهِ ؛ مِنْ شَرِّ مَا رَاَيْتُ فِي مَنَامِيْ
اَنْ يُصِيْبَنِيْ مِنْهُ شَيْءٌ اَكْرَهُهُ فِيْ الدُّنْيَا وَالْآخِرَةِ

Truthful dreams are seen at the time of Sehri
Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the most truthful dreams are seen at the time of Sehri.—*Tirmizi, Vol. 2, Page 53**

Truthful people have true dreams
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who speaks the truth has true dreams.'—*Sunan Ibn Majah, Page 279**

Whom should one narrate a dream to?
Abu Raziin *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A dream remains suspended until it is interpreted. Once it is interpreted, it will occur according to the interpretation. Relate your dreams to one whom you are fond of and one who is intelligent.' —*Tirmizi, Vol. 2, Page 53**

Rasulullah Sallallahu Alayhi Wasallam's interpretations

Milk interpreted as knowledge
Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I dreamt that milk was presented to me. I drank so much of it that it seemed as if the milk was seeping out from my nails. I offered the left-over to Umar.' People asked Rasulullah ﷺ about the interpretation of the dream. Rasulullah ﷺ informed them that the milk to symbolised knowledge.—*Sahih Bukhari, Vol. 2, Page 1037**

Gold bangles

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ related that he saw two gold bangles being put on his hands in a dream. This distressed him. He was instructed to blow them away. Rasulullah ﷺ blew and they vanished. Rasulullah ﷺ informed the Sahabah that the dream foretold the appearance of two false prophets. Subsequently, one was known as Aswad Anasi and the other was Musaylamah -The great liar.—*Sahih Bukhari, Vol. 2, Page 1041**

A Sahabi's dream comes true

Khuzaymah *Radiallahu Anhu* saw a dream wherein it seemed as if he was prostrating on Rasulullah ﷺ's forehead. He narrated the dream to Rasulullah ﷺ. Rasulullah ﷺ lowered his head and allowed him to place his forehead on the blessed forehead of Rasulullah ﷺ.—*Majma',*[1] *Vol. 1, Page 182**

Seeing the deceased in white garments

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ was asked about the fate of Waraqah Ibn Nawfal since he had attested to the prophethood of Rasulullah ﷺ. Rasulullah ﷺ said that he had seen Waraqah in a dream clad in white garments and if he were supposed to be an inmate of hell, he would not have been wearing white garments.—Kanz[2]

Limbs and body parts

Umm al-Fadhl *Radiallahu Anha* narrates that she informed Rasulullah ﷺ about dreams wherein she saw certain limbs of Rasulullah ﷺ in her home. Rasulullah ﷺ informed her that she had seen a good dream and told her that she would suckle Fatimah *Radiallahu Anha's* children [the

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1 وعن خزيمة بن ثابت قال: رأيت في المنام كأني أسجد على جبهة النبي صلى الله عليه وسلم فأخبرت بذلك رسول الله صلى الله عليه وسلم فقال: "إن الروح ليلقى الروح". فأقنع النبي صلى الله عليه وسلم رأسه هكذا فوضع جبهته على جبهة النبي صلى الله عليه وسلم - رواه أحمد بأسانيد أحدها هذا وهو متصل

2 ورقة بن نوفل من الإكمال - قد رأيت ورقة فرأيت عليه ثياب بيض، فأحسبه لو كان من أهل النار لم تكن عليه ثياب بياض حم - عن عائشة

daughter of Rasulullah ﷺ].—*Ibn Majah, Page 284**

Miscellaneous interpretations

Ibn Hajar has recorded the interpretations of dreams that appear in the Ahadith of *Sahih Bukhari*. Some of them are as follows:

Seeing a palace in a dream— if a pious person sees the dream it refers to righteous actions. If an impious person sees it, it refers to difficulty and hardship. Entering a palace is indicative of marriage.—Vol. 12, Page 416

Seeing one performing *wudhu*— this indicates that one will accomplish an important task. If the *wudhu* was completed, the task will be completed, otherwise not.—Vol. 12, Page 417

Performing Tawaf of the Ka'bah— this either refers to marriage or to performing Hajj.—Vol. 12, Page 417

Seeing a big sword— this means that one will be caught up in a great *fitnah* [trial]. Receiving a sword indicates that one will gain power or a high official post. Sheathing a sword refers to marriage.—Vol. 12, Page 427

Wearing a *Qamiis* [*kurtah*] — this refers to being Islamically inclined. The length of the *Qamiis* is indicative of the degree of piety or inclination.—Vol. 12, Page 395

Seeing Rasulullah Sallallahu Alayhi Wasallam in one's dream

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who sees me in his dream has seen me in reality as *Shaytan* cannot impersonate me.'—*Sahih Bukhari, Vol. 2, Page 1035/6**

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has seen me in a dream will certainly see me in reality.' —*Sahih Bukhari, Vol. 2, Page 1035**

Seeing Rasulullah ﷺ in a different condition

Ibn Hajar states that if one sees Rasulullah ﷺ as he is portrayed in authentic narrations then one has actually seen Rasulullah ﷺ. However, if there are discrepancies, it implies that this is not a true dream. —Fath al-Baari, Vol. 12, Page 386

Ibn Siriin writes that if one who is overwhelmed with debts sees Rasulullah ﷺ in his dream, he will be relieved of his debts very soon. If a sick person sees Rasulullah ﷺ, he will be cured shortly. If an oppressed person sees Rasulullah ﷺ, justice will be meted out in his favour and if one dreams of Rasulullah ﷺ in times of war, victory would be imminent.—*Muntakhab al-Kalam, Vol. 1, Page 57*

Procedure to adopt in order to be blessed with a vision of Rasulullah ﷺ

Shah Abdul Haqq, the renowned Traditionist of Delhi writes in his book, *Targhib Ahl as-Sa'adah* that a person should perform two units of optional Salah on a Thursday after Maghrib Salah. He should recite Ayat al-Kursi and Surah Ikhlas eleven times in each *rak'ah*. He should recite the following *Salat alan-Nabi* one hundred times after completing the Salah and - *Insha-Allah* - he will be blessed with a vision of Rasulullah ﷺ within three weeks. The prescribed *Salat alan- Nabi* is as follows:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدِ النَّبِيِّ الْأُمِّيِّ وَآلِهِ وَأَصْحَابِهِ وَسَلِّمْ

He has also written that one who performs two *rakats*, reciting Surah Ikhlas twenty-five times in each *rak'ah* [units] and then recites the following *Salat alan-Nabi* [*Durud*] one thousand times, he will be blessed with a vision of Rasulullah ﷺ. The *Salat alan-Nabi* is as follows:

صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْأُمِّيِّ

He also states that one who reads the following *Salat alan-Nabi* seventy times before sleeping will be blessed with a vision of Rasulullah ﷺ:

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ بَحْرِ أَنْوَارِكَ وَ مَعْدِنِ أَسْرَارِكَ ؛ وَلِسَانِ حُجَّتِكَ وَ عَرُوْسِ مَمْلَكَتِكَ ؛

وَإِمَامِ حَضْرَتِكَ وَطِرَازِ مُلْكِكَ ؛ وَخَزَائِنِ رَحْمَتِكَ وَطَرِيْقِ شَرِيْعَتِكَ ؛ اَلْمُتَلَذِّذِ بِتَوْحِيْدِكَ إِنْسَانِ

عَيْنِ الْوُجُوْدِ ؛ وَالسَّبَبِ فِيْ كُلِّ مَوْجُوْدٍ ؛ عَيْنِ أَعْيَانِ خَلْقِكَ ؛ اَلْمُتَقَدِّمِ مِنْ نُوْرِ ضِيَاءِكَ ، صَلٰوةً تَدُوْمُ بِدَوَامِكَ وَتَبْقٰى بِبَقَائِكَ ؛ لَا مُنْتَهٰى لَهَا دُوْنَ عِلْمِكَ ؛ صَلٰوةً تُرْضِيْكَ وَتُرْضِيْهِ وَتَرْضٰى بِهَا عَنَّا يَا رَبَّ الْعَالَمِيْنَ

Allamah Damiiri has written that one who writes '*Muhammad rasulullah, Ahmad rasulullah*' thirty-five times on a piece of paper after Jumu'ah Salah whilst being in the state of *wudhu,* will derive the following benefits:

He will gain the inner strength to obey Allah
He will be divinely aided by Allah
He will be protected from devilish whispers

If he conveys Salat upon Rasulullah ﷺ after sunrise whilst looking at this paper, he will be blessed with repeated visions of Rasulullah ﷺ.—*Fadha'il Durud, Page 53*

Allamah Sakhawi writes that whoever reads the following *Salat alan-Nabi* will be blessed with a vision of Rasulullah ﷺ.—Page 130

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا أَمَرْتَنَا أَنْ نُصَلِّيَ عَلَيْهِ ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا هُوَ اَهْلُهٗ ، اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضٰى لَهٗ ، اَللّٰهُمَّ صَلِّ عَلٰى رُوْحِ مُحَمَّدٍ فِى الْأَرْوَاحِ ، اَللّٰهُمَّ صَلِّ عَلٰى جَسَدِ مُحَمَّدٍ فِى الْأَجْسَادِ ، اَللّٰهُمَّ صَلِّ عَلٰى قَبْرِ مُحَمَّدٍ فِى الْقُبُوْرِ

Etiquettes relating to dreams

1. One should aspire to have good dreams
2. Dreams could be interpreted in the Masjid
3. One should recite the *du'a* when interpreting a dream
4. One should interpret dreams after Fajr Salah
5. One should narrate the dream to a pious and learned person
6. One could narrate one's dreams to close associates
7. One should say *Alhamdulillah* upon seeing a good dream
8. One should recite *Ta'awwuz* after seeing bad dreams
9. One should perform Salah after a disturbing dream
10. One should refrain from narrating bad dreams

Supplications pertaining to dreams
After seeing a bad dream

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said:'When anyone of you sees a bad dream he should spit[1] thrice to his left side and he should recite *Isti'azah* thrice.' *Isti'azah* could be as follows: —*Sahih Muslim, Vol. 2, Page 241**

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said:'When anyone sees a bad dream he should spit thrice to his left and he should read this *du'a* whereby he will be saved from the harm of the dream.

اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَمَلِ الشَّيْطَانِ وَسَيِّئَاتِ الْأَحْلَامِ

O Allah, I seek refuge in you from the actions of Shaytan and from evil dreams.—Ibn as-Sunni, Page 770

Ibn Allaan records a *du'a* in his commentary of *al-Azkar*, which should be recited to ward off evil dreams and to procure good dreams. It is as follows:

اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنْ سَيِّئِ الْأَحْلَامِ، وَاَسْتَجِيْرُكَ مِنْ تَلَاعُبِ الشَّيْطَانِ فِيْ الْيَقْظَةِ وَالْمَنَامِ ؛ اَللّٰهُمَّ إِنِّيْ اَسْئَلُكَ رُؤْيَا صَادِقَةً نَافِعَةً صَالِحَةً حَافِظَةً غَيْرَ مُنْسِيَةٍ ؛ اَللّٰهُمَّ اَرِنِيْ فِيْ مَنَامِيْ مَا اُحِبُّ

O Allah, I seek refuge in You from evil dreams and ask You to protect me from Shaytan interfering with me. O Allah' I ask You to bestow me with true, beneficial and pleasant dreams, which I would remember and not forget. O Allah' show me dreams that I like while I sleep.—Al-Futuhat ar-Rabbaniyyah, Vol. 3, Page 192

Ibrahim an-Nakha'ii narrates that the Sahabah used to recite the following after a bad dream:

اَعُوْذُ بِكَ بِمَا عَاذَتْ بِهِ مَلَائِكَةُ اللّٰهِ وَ رُسُلِهِ ؛ مِنْ شَرِّ مَا رَأَيْتُ فِي مَنَامِيْ
اَنْ يُصِيْبَنِيْ مِنْهُ شَيْئٌ اَكْرَهُهُ فِيْ الدُّنْيَا وَالْآخِرَةِ

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1 If one is unable to spit he should blow without letting any saliva leave the mouth.

Du'a for safeguarding oneself against evil dreams

Sayyidah Aayesha *Radiallahu Anha* used to read the following *du'a* at bedtime:

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ رُؤْيَا صَالِحَةً صَادِقَةً غَيْرَ كَاذِبَةٍ نَافِعَةً غَيْرَ ضَارٍّ

O Allah, grant me a good true dream; not a false one; let it be beneficial, not harmful.—Azkar, Page 79

Du'a when interpreting someone's dream

Dah-haak *Radiallahu Anhu* narrates that Rasulullah ﷺ read the following *du'a* before interpreting his dream:

خَيْرٌ تَلْقَاهُ وَشَرٌّ تَوَقَّاهُ ، وَخَيْرٌ لَّنَا وَشَرٌّ لأَعْدَائِنَا ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Imam Nawawi says that another Hadith records the following *du'a* which the interpreter should recite before interpreting a dream:

خَيْرٌ رَأَيْتَ وَخَيْرٌ يَكُوْنُ

You have seen a good dream, and good will come out of it.

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding cushions and pillows

It is a Sunnah to use a cushion
Jabir *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ reclining towards his left-side, supporting himself with a cushion.—*Shama'il, Page 9**

Offering a cushion to the guest
Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ was informed of his practice of fasting [daily]. Rasulullah ﷺ came to his home to speak to him about it. When Rasulullah ﷺ came, he offered Rasulullah ﷺ a leather cushion. —*Sahih Bukhari, Vol. 1, Page 266**

When a pillow is offered
Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Three items should not be refused: a cushion, oil and milk.' Other narrations mention *Itar* [perfume] instead of oil.—*Tirmizi, Vol. 2, Page 107**

Using a furry pillow
Jabir *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ reclining on a furry cushion which had a filling of date-palm fibre.—*Musnad, Vol. 3, Page 373*

Note: This means that the hair was not removed from the hide. Hence, the cushion was furry.

A cushion with grass filling
Sayyiduna Ali *Radiallahu Anhu* narrates that the pillow which Rasulullah ﷺ gave to Sayyidah Fatimah *Radiallahu Anha* had a filling of *Izkhir* leaves.—*Musnad*

Using a pillow when sleeping

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ once came home after performing Esha Salah. Rasulullah ﷺ then went to sleep and placed his head on a pillow which had a filling of husk and straw.—*Musnad, Page 369*

To lean against a cushion in a gathering

Shihab Ibn Abbad narrates that he heard from some of the members of the Abd al-Qays delegation that when they visited Rasulullah ﷺ, they found him in the Masjid reclining against a cushion. Rasulullah ﷺ continued leaning against the cushion throughout their meeting with him.—Adab al-Mufrad, Number 1198

Note: It is permissible for an'Aalim or a leader to recline against a pillow during the course of a gathering. This would not be regarded as an act of arrogance or pride.

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding applying Kuhl [Collyrium]

It is a Sunnah to apply collyrium before sleeping

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ would apply *Ithmid* [collyrium/*surmah*] thrice to his eyes before sleeping.—*Shama'il, Page 5**

Applying collyrium thrice to each eye

A narration of Ibn Abbas reports that Rasulullah ﷺ had a little container of *kuhl*, from which he would apply thrice to each eye before sleeping.—*Shama'il, Page 5**

Note: It is Sunnah to apply *kuhl* at night. The Ahadith reports clearly state that Rasulullah ﷺ applied *kuhl* at night.

Collyrium should be applied an odd number of times

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever applies *kuhl* should apply it an odd number of times. This is better, not compulsory.'—*Sunan Ibn Majah, Page 250**

Applying Kuhl twice to the left eye

Ibn Umar *Radiallahu Anhu* narrates that when Rasulullah ﷺ applied *kuhl*, he would apply thrice to the right eye and twice to the left eye. The total number of applications would amount to an odd number.—*Majma', Vol. 5, Page 113**

Note: Rasulullah ﷺ adopted both procedures; applying an odd number of times in each eye individually, and taking the collective amount applied to both eyes in to consideration as well. In the former case, a total number of six strokes are applied and in the latter case, five are applied. However, it is best to apply six strokes as this was the regular practice and it is in harmony with the more authentic reports.

Two strokes in each eye and a third to both

Ibn Siriin enquired from Anas *Radiallahu Anhu* about the manner in which Rasulullah ﷺ applied *kuhl*. Anas *Radiallahu Anhu* informed him that Rasulullah ﷺ would apply two strokes to the right eye; two to the left eye; and a third stroke to both eyes without re-inserting the stick into the container in-between.—*Shu'ab al-Imaan, Vol. 5 Page 219*

Three Sunnah methods of applying kuhl

Three methods of applying *kuhl* have been reported thus far:

Three strokes in each eye - the preferred method
Three in the right eye and two in the left eye
Two in each eye and a third to both without refreshing the application on the stick

Ithmid- The best collyrium

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Regard the usage of *Ithmid* binding upon you; it strengthens the eyesight and it promotes the growth of the eyelashes.'—*Shama'il, Page 5**

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ would apply *Ithmid* [collyrium] to his eyes before sleeping.—*Shama'il, Page 5**

Note: *Ithmid* is a type of collyrium which has special benefits. Certain Ulama are of the opinion that it is a reference to the *kuhl* of Isfahan. —*Khasa'il, Page 45/Sharh Munawi, Vol. 1, Page 105*

It should be noted that *Ithmid* may not agree with those who have poor sight and that it is beneficial for those who have good eyesight.[1]

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1 قال الباجوريّ: المخاطب بذلك الأصحّاء، أمّا العين المريضة فقد يضرّها الإثمد؛ وهو: حجر الكحل المعدنيّ المعروف، ومعدنه بالمشرق، وهو أسود يضرب إلى حمرة. (قال) العلّامة شيخ الإسلام إبراهيم (الباجوريّ) رحمه الله تعالى في «حاشيته على شرح الشمائل الترمذية» ؛ تبعا للمناوي عند قوله: «اكتحلوا بالإثمد» : (المخاطب بذلك الأصحّاء) ؛ أي: أصحاب العيون الصحيحة، أي: السليمة من الرّمد ونحوه. (أمّا العين المريضة! فقد) يكون غير الإثمد خيرا لها، بل ربما (يضرّها الإثمد) . ثم رأيت العسقلاني قال: خيريّته باعتبار حفظه صحّة العين؛ لا في أمراضها، إذ الاكتحال به لا يوافق الرّمد.
(وهو) أي: الإثمد- بكسر الهمزة وسكون الثاء المثلثة وكسر الميم بعدها دال مهملة-: (حجر الكحل

Having a container for collyrium

A narration of Ibn Abbas reports that Rasulullah ﷺ had a little container in which he kept *kuhl*.—*Shama'il, Page 5**

Applying kuhl whilst on journey

Ummu Sa'd *Radiallahu Anha* narrates that Rasulullah ﷺ would carry a mirror and his *kuhl* container with him whilst on a journey.—*Sirat ash-Shami, Vol. 7 Page, 546*

Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ always kept the following five items with him, whether he was at home or abroad: a mirror, a *kuhl* container, a comb, hair-oil and a *miswak*.—*Tabarani / Bayhaqi / Sirat ash-Shami, Vol. 7 Page, 545/7*

Certain narrations include a scissor as well as a little wooden or steel instrument known as *Midra*.[1] *Midra* is an metal iron or wooden instrument [in the shape of a comb, but with lengthier teeth] with which the head is scratched, or with which the locks of hair are adjusted

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المعدنيّ المعروف) ، قال في «المصباح» ك «التهذيب» : ويقال إنّه معرّب. (ومعدنه بالمشرق، وهو أسود
ضرب إلى حمرة) .وقال الحفني؛ على «الجامع الصغير» : الإثمد هو الحجر الأسود من أيّ مكان كان،
نيل: خصوص الحجر الذي يجيء من «أصبهان» ، وتسمية غيره له بالإثمد!! لشبهه به في السواد، لكن
مشهور الأوّل، وهو الذي يجيء من المشرق، وإنّما ينفع البصر إذا كان سليما، أو مريضا؛ وأخبر الطبيب
العارف بنفعه لذلك المرض، فينبغي له إذا ضعف بصره أن يسأل الطبيب عمّا ينفعه، ولا يضع شيئا بلا
سؤال. انتهى كلامه.وفي «شرح القاموس» : الإثمد- بالكسر- حجر الكحل، وهو أسود إلى حمرة،
ومعدنه بأصبهان، وهو أجوده، وبالمغرب وهو أصلب. وقال الشّيرافي: وقال بعد قوله (يجلو البصر) :
وهذا إذا اكتحل به من اعتاده، فإن اكتحل به من لم يعتده.. رمدت عينه.الإثمد شبيه بحجر الكحل. انتهى
كلام «شرح القاموس» .(وقال) ؛ أي: الباجوري (بعد قوله «يجلو البصر) وينبت الشّعر» ؛ أي: يقوّي
البصر، ويقوي طبقات شعر العينين التي هي الأهداب. (وهذا إذا اكتحل به من اعتاده، فإن اكتحل به من لّم
يعتده! رمدت عينه) ؛ أي: أصابها الرمد

(و) روى العقيلي في «الضعفاء» ؛ عن عائشة رضي الله تعالى عنها، وابن طاهر في كتاب «صفوة
التصوف» ؛ من حديث أبي سعيد، والخرائطيّ؛ من حديث أم سعد الأنصارية، وطرقه كلّها ضعيفة- كما
قاله المناوي في «كبيره» - قالوا:(كان) رسول الله (صلّى الله عليه وسلم لا يفارقه في الحضر؛ ولا في
السّفر خمس) - من الآلات-: (المرآة) - بكسر الميم والمدّ-، (والمكحلة) - بالميم والحاء المضمومتين:
وعاء الكحل-، (والمشط) - الذي يمتشط؛ أي: يسرّح به، وهو بضمّ الميم عند الأكثر ، وتميمٌ تكسرها ؛ قال
في المصباح : وهو القياس. قيل : وكان من عاج - والسّواك، والمدرى.و (المدرى) : شيء يعمل من
حديد أو خشب، على شكل سنّ من أسنان المشط وأطول منه، يسرّح به الشّعر المتلبّد، ويستعمله من لا
مشط له. إهـ منتهى السول ج 1 ص 297

and put into order.[1] An instrument used to loosen hair which has been compacted, before combing it once again.[2]

1 Lane-Poole, Page 877

2 Lane-Poole, Page 1345

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding clothing

The Qamiis

Ummu Salamah *Radiallahu Anha* narrates that the garment which Rasulullah ﷺ was most fond of was the *Qamiis.—Shama'il, Page 5**

Note: Hafiz Iraqi writes that it is more preferable to wear a *Qamiis* [*kurtah*]. Rasulullah ﷺ preferred it because it is more concealing and there is no fear of the *satr*[1] being exposed. In the case of wearing a cloth or a sheet, precaution needs to be taken that the body remains appropriately concealed at all times.

Cotton Qamiis

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ left this world while he had a cotton *Qamiis* in his possession.—*Abu Ya'la/Sirat ash-Shami, Vol. 7, Page 148*

Anas *Radiallahu Anhu* narrates that during his terminal illness, Rasulullah ﷺ entered the Masjid supported by Usamah *Radiallahu Anhu*. Rasulullah ﷺ was wearing a garment made of cotton fabric.

Ibn al-Qayyim states that Rasulullah ﷺ mostly wore cotton fabrics. He wore linen and woollen garments occasionally.—*Zad al-Ma'ad, Vol. 1, Page 52*

The length of the Qamiis

Ibn Abbas *Radiallahu Anhu* narrates that the *Qamiis* of Rasulullah ﷺ was not very long.[2]—*Sunan Ibn Majah, Vol. 2, Page 256**

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1 *Satr* : Parts of the body that are compulsory to conceal

2 عَنِ ابْنِ عَبَّاسٍ قَالَ كَانَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَلْبَسُ قَمِيصًا قَصِيرَ الْيَدَيْنِ وَالطُّولِ

Additional matters related to Rasulullah ﷺ's garments

Mu'awiyah *Radiallahu Anhu* narrates that his father accompanied the delegation of the *Muzaynah* tribe when they went to pledge allegiance to Rasulullah ﷺ. He noticed that the buttons of Rasulullah ﷺ's garment were unfastened. —*Abu Dawud, Ibn Majah, Page 256**

A Hadith in *Sahih Bukhari* reports that Rasulullah ﷺ had gold buttons on a particular garment. —*Sahih Bukhari, Hadith No. 5862*

The Sunnah method of dressing

Abu Hurairah *Radiallahu Anhu* narrates that when Rasulullah ﷺ used to wear a *Qamiis,* he would always conceal the right side of his body first. —*Mishkat, Page 374 / Tirmizi / Nisa'i**

Note: Rasulullah ﷺ used to wear the right sleeve before the left. This is the Sunnah procedure for wearing garments and shoes; i.e. the right limb should be concealed first. Similarly, when removing the garment the left side should be removed before the right.

Wearing a Jubbah [Robe]

Ubadah *Radiallahu Anhu* narrates that Rasulullah ﷺ once emerged to lead the Salah whilst he was wearing a woollen Roman *jubbah,* which had narrow sleeves. —*Ibn Majah, Page 292**

A matching set[1] of garments

Abu Juhayfah *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ wearing a set of clothing which had a red colour. Sufyan Thawri - the narrator of the Hadith - says that the cloth probably had red stripes and it was not solid red.—*Tirmizi, Vol. 1, Page 49**

Baraa' *Radiallahu Anhu* says: 'I never saw anyone more stunning than Rasulullah ﷺ in a set of red garments. —*Shama'il, Page 5**

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1 A set here refers to a sheet that covers the upper body and another of the same colour that covers the lower body.

Yemeni cloth

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ was rather fond of the decorated sheets from Yemen.[1]—*Sahih Bukhari, Vol. 2, Page 865**

Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ was shrouded in two pieces of *Yemeni* cloth after his demise.—*Sahih Bukhari, Vol. 2, Page 865**

Note: Cloth from Yemen was very popular at that time. It was made from cotton and it usually had stripes which were either red or green.—*Umdat al- Qari, Vol. 2, Page 311*

The Ulama have written that it is *mustahab* to wear striped garments.—*Jam'ul Wasa'il, Page 115*

Sheets made from wool

Hasan *Radiallahu Anhu* narrates that Rasulullah ﷺ sometimes performed Salah wearing a woollen sheet which belonged to his wives. These were usually purchased for six or seven silver coins. —*Targhib, Vol. 3, Page 110**

Virtues of wool

Ibn Mas'ud *Radiallahu Anhu* narrates that the prophets of Allah were fond of wearing woollen garments.—*Targhib, Vol. 3, Page 109**

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said that Musa *Alayhis Salam* was wearing a woollen garment on the night he conversed with Allah *Azza wa-Jall*.—*Targhib, Vol. 3, Page 109**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that wearing woollen garments, sitting with the poor and riding a donkey repels pride.—*Targhib, Vol. 3, Page 110**

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1 حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قُلْتُ لَهُ أَيُّ الثِّيَابِ كَانَ أَحَبَّ إِلَى النَّبِيِّ - صلى الله عليه وسلم - قَالَ الْحِبَرَةُ . طرفه ٣١٨٥ - تحفة ٥٩٣١ معانى بعض الكلمات : الحبرة : ثوب من قطن أو كتان يصنع باليمن

A furry sheet

Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ left the home one morning wearing a black, furry sheet.—*Shama'il, Page 6**

Striped sheets

Abu Rimthah *Radiallahu Anhu* says that he saw Rasulullah ﷺ dressed in two green-striped sheets.—*Sahih Muslim / Tirmizi, Abu Dawud / Sharh Mawahib, Vol. 5, Page 15*

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ had a red-striped sheet which he used to wear on Fridays and on Eid days.—*Sirat ash-Shami, Vol. 7, Page 491*

A patched sheet

Abu Hurairah *Radiallahu Anhu* narrates that Sayyidah Aayesha *Radiallahu Anha* showed him a patched sheet which belonged to Rasulullah ﷺ.—*Targhib, Vol. 3, Page 108**

Qalansuwwah [headgear]

Rukanah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Wearing the turban upon a *Qalansuwwah*[1] [headgear] is a distinguishing factor between Muslims and non-believers.'—*Tirmizi, Abu Dawud, Vol. 2, Page 209**

Shah Abdul Haqq - the Traditionist of Delhi - writes in *Madarij an-Nubuwwah* that Rasulullah ﷺ wore a flat hat under his turban, i.e. the hat was not raised. It used to be white in colour.

Rasulullah ﷺ sometimes wore a *Qalansuwwah* only, without a turban.—*Jam'ul Wasa'il, Page 165*

1 حدثنا قتيبة بن سعيد الثقفي ثنا محمد بن ربيعة ثنا أبو الحسن العسقلاني عن أبي جعفر بن محمد بن علي بن ركانة عن أبيه أن ركانة صارع النبي صلى الله عليه و سلم فصرعه النبي صلى الله عليه و سلم قال ركانة وسمعت النبي صلى الله عليه و سلم يقول " فرق ما بيننا وبين المشركين العمائم على القلانس "

Farqad *Radiallahu Anhu* narrates that he once had meals with Rasulullah ﷺ and Rasulullah ﷺ was wearing a white hat.—*Ibn as-Sakan/Sirat ash-Shami, Vol. 7, Page 447*

Abu Sinan says that he saw Hasan al-Basri when the hair on his head and beard had already turned white. He says that Hasan al-Basri was wearing a round, white hat.—*Matalib, Vol. 2, Page 272*

Rasulullah ﷺ had three hats. A white Egyptian hat, a green-striped hat and a tall, dome-shaped hat which he wore whilst on a journey. —*Sirat ash-Shami, Vol. 7, Page 448*

Abu Kabshah *Radiallahu Anhu* narrates that the round hats of the Sahabah *Radiallahu Anhum* used to be flat and flush on the head.—*Mishkat, Page 374**

Qalansuwwah for Journeys

Ibn Umar Radiallahu Anhu relates that the hat which Rasulullah ﷺ wore whilst travelling used to be high and tall. Rasulullah ﷺ would also use it as a *sutrah* when performing Salah.[1]—*Bayhaqi/Jam'ul Wasa'il, Page 166*

Wearing white garments

Abu Zarr *Radiallahu Anhu* narrates that when he visited Rasulullah ﷺ [for the first time], he found him dressed in white garments.—*Sahih Bukhari, Vol. 2, Page 867**

Ibn Abbas *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'Wear white garments as it is the best colour for you and shroud the deceased in white cloth as well.'—*Abu Dawud, Vol. 2, Page 207**

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1 *Sutrah*-An object placed in front of a person performing *Salah*, where people may wish to cross his path. This would render crossing his path permissible, as long as one does not cross between the person and the object.

Trouser and loin-cloth [lungi][1]
Abu Hurairah *Radiallahu Anhu* narrates that Sayyidah Aayesha *Radiallahu Anha* showed them a patched sheet and a coarse *Izaar* [*lungi*].[2] She told them that Rasulullah ﷺ passed away whilst wearing those garments.—*Sahih Bukhari**

Based on the above Hadith, Mulla Ali Qari has written that it is permissible to retain the garments of saintly people for blessings. Sayyidah Aayesha Radiallahu Anha also kept the robe of Rasulullah ﷺ, which would be rinsed and its water would be given to sick people to drink. They would be healed from that water. —*Mirqat, Vol. 4, Page 171*

The length of the trouser and the Izaar
Salamah *Radiallahu Anhu* narrates that the loin -cloth of Uthman *Radiallahu Anhu* used to reach till half the shin. He used to say that this was the length of Rasulullah ﷺ's loin-cloth. —*Shama'il, Page 8**

Abu Sa'eed Khudri *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the trouser of a believer should reach till half of the shin. One may suspend it lower then this as long as it remains anywhere between the lower half of the shin and the ankle.—*Ibn Majah, Vol. 2, Page 255**

Wearing the trouser below the ankles
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the part of the trouser which goes beyond the ankle will surely be in the fire of hell.—*Sahih Bukhari, Vol. 2, Page 861**

Abu Hurairah *Radiallahu Anhu* narrates that Allah rejects the Salah of one who lowers his trouser or loin-cloth below the ankles.—*Aadab Li-l Bayhaqi, Page 352*

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1 A wrapper [unstitched sheet], for covering the lower-half of the body, from the waist downwards, concealing the thighs and generally the upper-half or more of the shanks [Lane-poole Lexicon, Vol. 1, Page 53]

2 The Arabic term for *lungi* is *Izaar*

An important note

The prohibition for lowering the trouser or *lungi* below the ankle is not confined to these two garments. In fact, any garment that is worn from top to bottom should remain above the ankle. Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ issued this warning regarding the loin-cloth and about the *Qamiis* as well.—*Aadab Li-l Bayhaqi, Page 355*

Wearing a head-scarf

Rasulullah ﷺ sometimes wore a cloth [resembling the commonly worn scarves] over the hat and turban. Imam Bukhari draws attention to this fact in the chapter titled as *Taqannu'* [باب التقنع] in his *Sahih*. This provides shelter from the blistering heat of the sun. A thicker fabric can provide relief against bitter cold. Similarly, the Hadith concerning the details of *Hijrah* [migration to Madinah Munawwarah] mention that Rasulullah ﷺ went to the home of Abu Bakr *Radiallahu Anhu* at midday, whilst he had a cloth upon his head.—*Sahih Bukhari, Vol. 2 Page 864**

Ibn Abbas *Radiallahu Anhu* reports that Rasulullah ﷺ came out of his home and he had a brownish colour cloth on his head. Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to cover his head with one end of the sheet he was wearing.—*Sahih Bukhari, Vol. 2, Page 864**

Wearing a trouser

Abu Hurairah *Radiallahu Anhu* narrates that he once accompanied Rasulullah ﷺ to the market place. Rasulullah ﷺ went to a cloth merchant, gave him four *dirhams* [silver coins] and purchased a trouser.

Suwayd *Radiallahu Anhu* relates that whilst they were in *Mina* Rasulullah ﷺ came to them and bought a trouser from them.—*Aadab Li-l Bayhaqi, Page 357*

Ibn Hajar also writes in *Fath al-Baari* that Rasulullah ﷺ wore a trouser.—*Fath al-Baari, Vol. 10, Page 273*

Wearing a turban

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ entered Makkah whilst wearing a black turban on the occasion of the Conquest of Makkah—*Shama'il, Page 8**

'Amr narrates that his father saw Rasulullah ﷺ on the pulpit wearing a black turban and its tail was left suspended between the shoulders.—*Abu Dawud, Vol. 2, Page 209**

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Wear a turban as it increases forbearance.'—*Bazzar / Majma', Vol. 5, Page 122*

Wearing a hat under the turban

Rukanah Radiallahu Anhu narrates that Rasulullah ﷺ said: 'The difference between us and the disbelievers is the wearing of the turban upon the hat.'—*Tirmizi/Abu Dawud, Vol. 2, Page 209**

Where should the tail be

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ used to let the tail hang between the shoulders.—*Mishkat, Page 375**

Thawban *Radiallahu Anhu* narrates that when Rasulullah ﷺ wore a turban he would leave the tail hanging either in front or at the back. —*Zurqani, Vol. 5, Page 13*

Note: Rasulullah ﷺ did not have a standard practice as far as the tail was concerned. However, it is best to let the tail hang at the back, between the shoulders.—*Khasa'il Page 93*

Length of the turban

A narration mentions that the turban of Rasulullah ﷺ was ten arms long. A narration of Sayyidah Aayesha *Radiallahu Anha* relates that the turban Rasulullah ﷺ wore at home and abroad was seven arms long and one arm wide.

Imam Nawawi writes that one of Rasulullah ﷺ's turbans was six arms long and another was twelve arms long.—*Mawahib, Vol. 5, Page 4/ Munawi, Page 170*

Prohibition of red garments for men

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ saw him wearing red garments and said to him: 'This is the [colour of the] garments of the disbelievers. Do not wear it!'—*Muslim, Vol. 2, Page 193**

Ibn Umar *Radiallahu Anhu* narrates that a person wearing red garments walked by Rasulullah ﷺ and greeted. Rasulullah ﷺ did not reply to the greeting.—*Tirmizi/Abu Dawud/Mishkat, Page 375**

Note: This was an indication that Rasulullah ﷺ was displeased with his red garments.

Imran *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I warn you against wearing red garments as red is the colour most beloved to the devil.'—Majma', Vol. 5, Page 133

Black clothing

Sayyidah Aayesha *Radiallahu Anha* narrates that she sewed a black sheet for Rasulullah ﷺ and Rasulullah ﷺ wore it.[1] —*Mishkat, Page 376**

Note: Rasulullah ﷺ wore black garments. A group of Sahabah, including Anas, Abdullah Ibn Jariir, Ammar and Abdullah Ibn Zubayr *Radiallahu Anhum* also wore black garments. Rasulullah ﷺ had a black sheet. His also used a black turban.—*Jam'ul Wasa'il, Page 166*

Wearing clothes that have been patched

Abu Hurairah *Radiallahu Anhu* narrates that Sayyidah Aayesha *Radiallahu Anha* showed them a patched sheet and a coarse *Izaar*

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1 وعن عائشة قالت : صنعت للنبي صلى الله عليه وسلم بردة سوداء فلبسها فلما عرق فيها وجد ريح الصوف فقذفها . رواه أبو داود

[*lungi*].[1] She told them that Rasulullah ﷺ passed away whilst wearing those garments.—*Sahih Bukhari**

Umar Ibn Qays narrates that Sayyiduna Ali *Radiallahu Anhu* was asked the reason for patching his garments. He informed the person that wearing a patched garment sows humility.—*Kanz/Hayat as-Sahabah, Vol. 2, Page 215*

Sayyiduna 'Umar Radiallahu Anhu's patched clothing

Anas *Radiallahu Anhu* says: 'I saw the clothing of Amir al-Mu'minin Umar *Radiallahu Anhu* when he was the *khalifah*. It had three patches one upon the other. Sayyiduna Umar *Radiallahu Anhu* delivered the Friday sermon on one occasion and there were twelve patches on his clothing even though he was the *khalifah* of the vast Islamic empire. —*Mirqat, Vol. 4, Page 430*

Prohibition of dressing despicably when one is affluent

Zuhayr *Radiallahu Anhu* narrates that Rasulullah ﷺ saw a person whose clothing was soiled and dirty. Rasulullah ﷺ asked him: 'Are you not wealthy?' He informed Rasulullah ﷺ that he was blessed with various forms of wealth. Rasulullah ﷺ said: 'This demands that you express the favours of Allah which He has conferred upon you. Allah desires to see His servants utilising and benefitting from the bounties He has bestowed upon them.'—*Matalib, Vol. 2, Page 262*

The Sahabah also wore fine garments

Ibn Mas'ud *Radiallahu Anhu* always wore fine garments and he used expensive perfume.—*Majma', Vol. 5, Page 138*

Sulaym narrates that he saw Sayyiduna Uthman *Radiallahu Anhu* wearing a sheet which was worth a hundred dirhams.—*Ibn Sa'd/Hayat as-Sahabah. Vol. 2, Page 839*

Sa'd narrates that Abdur Rahman Ibn 'Awf *Radiallahu Anhu* possessed

1 The Arabic term for *lungi* is *Izaar*

either a set of clothing or a sheet that came from Yemen, which was worth approximately five or six hundred dirhams.—*Ibn Sad/Hayat as-Sahabah, Vol. 2, Page 840*

Uthman narrates that Abdullah Ibn 'Abbas *Radiallahu Anhu* once purchased a garment for a thousand dirhams. —*Hayat as-Sahabah, Vol. 2, Page 840*

Clothing when receiving a delegation

Jundub *Radiallahu Anhu* narrates that Rasulullah ﷺ always wore elegant garments when receiving a delegation and he instructed his close companions to do the same. Jundub *Radiallahu Anhu* says: 'I remember the day the delegation of *Kindah* arrived. Rasulullah ﷺ was wearing an exquisite garment from Yemen and Sayyiduna Abu Bakr and Umar *Radiallahu Anhuma* were also wearing fine garments.'—*Ibn Sa'd, Hayat as-Sahabah, Vol. 2, Page 834*

Wearing a new garment on a Friday

Anas *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ had a new garment he would wear it on a Friday.—*Sirat ash-Shami, Vol. 7, Page 425*

Wearing good clothes on Friday

Abu Hurairah *Radiallahu Anhu* narrates: 'When Friday dawns, perform *ghusl*, apply perfume, wear your finest garments and proceed for Salah. Do not jump over anybody's neck, and listen attentively to the *Khutbah*. If one adheres to the above, Allah *Azza wa-Jall* will forgive the sins committed till the next Friday and three days above that.'—*Targhib, Vol. 3, Page 201**

Garments with pictures

Sayyidah Aayesha *Radiallahu Anha* narrates that she purchased a sheet that had pictures on it. When Rasulullah ﷺ saw it he stood at the entrance of the home but refused to enter. She realised that she had erred and apologised immediately saying, 'I seek forgiveness from Allah and his messenger.' Rasulullah ﷺ then enquired about the sheet. She

informed Rasulullah ﷺ that she had purchased it for Rasulullah ﷺ to use. Rasulullah ﷺ said: 'Picture-makers will be punished on the day of Qiyamah and they will be told to give life to their creation. Angels do not visit a home that has a picture in it.'—*Sahih Bukhari/Muslim/Mishkat, Page 375* *

Imitating the opposite gender

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ cursed men who imitate women and women who imitate men.—*Sahih Bukhari, Vol. 2, Page 874**

Note: The above warning indicates that it is not permissible to imitate the opposite sex in any aspect of dressing. These days women especially disregard this and consider it a fashion to wear garments which resemble the traditional style of men's garments.

Imitating non-Muslims

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever imitates a nation will be counted among them [on the day of resurrection].'—*Abu Dawud, Vol. 2, Page 559*

Women and transparent clothing

Sayyidah Aayesha *Radiallahu Anha* narrates that Sayyidah Asma *Radiallahu Anha* visited Rasulullah ﷺ whilst wearing a partially transparent garment. Rasulullah ﷺ turned his gaze away at once and said: 'O Asma, when a woman attains puberty it is not permissible for her body to be exposed [to her *maharim* relatives] except for this and this.' [The words 'this and this,' are a reference to the face and hands].—*Mishkat, Page 377/Sunan Abu Dawud**

Note: Only *mahram* relatives are allowed to see the face and hands of their female relatives. As for those who are not *mahram*, they cannot view any part of the woman's body, especially the face.

Prohibition of wearing a transparent scarf
'Alqamah *Radiallahu Anhu* relates that his mother, Hafsah *Radiallahu Anha* went to Sayyidah Aayesha *Radiallahu Anha's* home whilst her head was covered with a transparent scarf. Sayyidah Aayesha Radiallahu Anha tore the scarf and gave her a thick, coarse scarf to wear.—*Mishkat, Page 377/Malik**

Prohibition of silken garments
Sayyiduna Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Do not wear silken garments. Whoever wears them in this world will be deprived of wearing them in the hereafter.'—*Targhib, Vol. 3, Page 96/ Sahih Bukhari* *

Note: This prohibition applies to males

Sayyiduna Ali *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ holding silk in his left hand and gold in his right hand and he said: 'These are *haraam* upon my followers.' —*Targhib, Vol. 3, Page 96/Sunan Abu Dawud* *

Giving old garments away
Abu Umamah *Radiallahu Anhu* narrates that Sayyiduna Umar *Radiallahu Anhu* once wore a new garment and read the following *du'a*:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا اُوَارِيْ بِهٖ عَوْرَتِيْ وَاَتَجَمَّلُ بِهٖ فِيْ حَيَاتِيْ

He then remarked: 'I heard Rasulullah ﷺ saying that whoever wears a new garment, reads the above *du'a* and gives the old garment in charity secures the protection of Allah, whilst he is alive and even after he dies.' —*Mishkat, Page 377*

Ibn Abbas *Radiallahu Anhu* narrates that he heard Rasulullah ﷺ saying that if a Muslim gives another Muslim a garment to wear, Allah's protection is guaranteed for him as long as one fibre of that garment

remains.—*Targhib, Vol. 3, Page 116* *

Supplications relating to garments
Du'a when wearing a new garment

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one who reads the following *du'a* when wearing a new garment will be pardoned for all his past and previous sins:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقَنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

All praise is due to Allah who has given me this garment to wear, and who has granted it to me without any effort or endeavour on my part. —Targhib, Vol. 3, Page 93 *

Abu Sa'eed *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ wore a new garment, he would refer to it by name and recite the following *du'a*:

اَللّٰهُمَّ لَكَ الْحَمْدُ اَنْتَ كَسَوْتَنِيْهِ ؛ اَسْئَلُكَ مِنْ خَيْرِهٖ وَخَيْرِ مَا صُنِعَ لَهٗ ؛
وَاَعُوْذُ بِكَ مِنْ شَرِّهٖ وَمِنْ شَرِّ مَا صُنِعَ لَهٗ

All praise is due to you, O Allah for clothing me in this garment. I ask you to grant me the goodness of this and the good purposes which it has been created for; and I beg you to save me from its evil and the evil purposes that it is made for.—Tirmizi /Sunan Abu Dawud / Ibn as-Sunni /Aadab Li-l Bayhaqi, Page 363

Note: '*Referring to it by name*' means that Rasulullah ﷺ would say: 'O Allah, You have granted me this *Qamiis*, or turban, or *lungi*, or sheet etc.—*Hashiyah Ibn as-Sunni, Page 15*

Salim narrates from his father [Abdullah Ibn Umar] that Rasulullah ﷺ saw Sayyiduna 'Umar *Radiallahu Anhu* wearing a garment and enquired if it was just washed or if it was brand new. Umar *Radiallahu Anhu* told Rasulullah ﷺ that it was washed. Thereupon Rasulullah ﷺ said:

اِلْبَسْ جَدِيْداً ؛ وَّعِشْ حَمِيْداً ؛ وَّمُتْ شَهِيْداً

Ummu Khalid *Radiallahu Anha* narrates that Rasulullah ﷺ once received cloth and among them was a small beautiful fabric which

either had black stripes or which had black embroidery. She says that Rasulullah ﷺ called her, put the cloth on for her and said:

أَبْلِي وَأَخْلِقِي

Wear it till it is worn out; Wear it till it is worn out.—Sahih Bukhari / Ibn as-Sunni, Page 238 *

Du'a when removing a garment

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the barrier for the glances of the *Jinn* falling upon the *satr* of human beings is the recitation of the following *du'a*. It should be read when a person intends to undo his garments:

بِسْمِ اللّٰهِ الَّذِيْ لَا اِلٰهَ اِلَّا هُوَ

In the name of Allah, besides whom there is no other God. —Ibn as-Sunni, Page 240

A narration of Anas *Radiallahu Anhu* states that one should recite *Bismillah* when intending to undress. —*Ibn as-Sunni, Page 240, Azkar, Page 81*

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding rings

Rasulullah Sallallahu Alayhi Wasallam's ring

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ intended writing letters to non-Arab kings he was informed that they would not accept correspondence unless it was stamped and sealed. Subsequently Rasulullah ﷺ had a silver ring made which had the inscription *Muhammad Rasulullah* on it. —*Sahih Bukhari, Vol. 2, Page 872**

Anas *Radiallahu Anhu* reports that Rasulullah ﷺ had a silver ring and it had an Abyssinian stone.—*Abu Dawud,*[1] *Vol. 2, Page 227**

Note: Mulla Ali Qari has written that Rasulullah ﷺ possessed several rings.—*Jam'ul Wasa'il, Page 14*

That it had an Abyssinian stone has various connotations. It could mean that the stone was from Abyssinia or that it was manufactured by an Abyssinian craftsman.—*Fath al-Baari, Vol. 10, Page 322*

The Ulama have also stated that the gem-stone was made from *Aqiiq* and this stone is generally blackish in colour.—*Jam'ul Wasa'il, Page 138*

The permissibility of wearing a ring

Ibn Hajar says that it is desirable to wear a ring. —*Fath al-Baari, Vol. 10, Page 140*

Ibn Hajar has written that many Sahabah who were not rulers also wore rings. It is reported that Ibn Umar Radiallahu Anhu wore a ring. This would render the action permissible.—Fath al-Baari, Vol. 10, Page 325
Mulla'Ali Qari has written that even if it were worn purely for adornment

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1 حدثنا قتيبة بن سعيد وأحمد بن صالح قالا: ثنا ابن وهب، قال: أخبرني يونس بن يزيد، عن ابن شهاب قال: حدثني أنس قال: كان خاتم النبي صلى الله عليه وسلم من وَرِقٍ فصُّه حبشيٌّ (الفص بفتح الفاء وكسر وتشديد الصاد).

purposes, it would be permissible for men to wear a ring.—*Jam'ul Wasa'il, Page 148*

Which hand should the ring be worn on

Abu Salamah *Radiallahu Anhu* narrates that Rasulullah ﷺ wore his ring on the right hand.—*Abu Dawud, Vol. 2, Page 229**

Note: It is reported that Sayyiduna Abu Bakr, Umar and many other Sahabah *Radiallahu Anhum* and Tabi'iin of Madinah wore their rings on the right hand. However, many narrations report that the ring was worn on the left hand too. Consequently Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ wore the ring on his left hand.—*Abu Dawud, Vol. 2, Page 229**

Since it is established that Rasulullah ﷺ wore the ring on both hands the Ulama consider both methods to be Sunnah.

Ibn Hajar writes that it is better to wear the ring on the right hand because the left is used for cleaning oneself after relieving and this could soil the ring. Similarly, it would be regarded highly disrespectful if anything sacred is inscribed on it.—*Fath al-Baari, Vol. 10, Page 22*

Imam Malik regards it *Mustahab* to wear the ring on the left hand. —*Umdat al-Qari, Vol. 22, Page 37*

Which finger should the ring be worn on

Just as there are two views regarding the hand, there are two views regarding the finger it should be worn on. Imam Bukhari has the following section in *Sahih Bukhari*: *The ring should be worn on the little finger*. This implies that it is Sunnah to wear the ring on the little finger. The author of *Umdat al-Qari* regards it *makruh* to wear the ring on any other finger.— *Vol. 22, Page 37*

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ forbade him

from wearing the ring on the index or middle finger.—*Nisa'i, Page 289**

It is prohibited to wear rings made of iron and brass

Abdullah *Radiallahu Anhu* narrates that a person came to Rasulullah ﷺ wearing a brass ring. Rasulullah ﷺ said to him:'Why is it that I perceive the stench of idols from you?' Subsequently he threw the ring away and returned wearing a ring made of iron. Rasulullah ﷺ said to him:'Why do I see the jewellery of the inmates of hell on you?' He threw this ring away as well and asked Rasulullah ﷺ what ring he should wear. Rasulullah ﷺ told him to have ring made of pure silver.—*Sunan Abu Dawud, Vol. 2, Page 228**

Inscriptions on the rings of the Sahabah and Tabi'iin

It is recommended to have something inscribed on one's ring especially in the form of glorification of Allah. The Sahabah also had inscriptions on their rings.

The words *Sadr al-Mulk* [صدر الملك] were engraved on Sayyiduna Ali *Radiallahu Anhu's* ring.—*Ibn Abi Shaybah/Jam'ul Wasa'il, Page 148*

Alhamdulillah was engraved on the rings of Huzayfah and Abu Ubaydah *Radiallahu Anhuma. Bismillah* was engraved on the ring of Imam Masruq. *Al-Izzatu lillah* [Glory be to Allah] was engraved on Ja'far *Radiallahu Anhu's* ring and the word *Billah* [بالله] was engraved on Ibrahim an-Nakha'ii's ring.—*Fath al-Baari, Vol. 10, Page 328*

The words *Ni'mal Qadiru Allah* were engraved on Sayyiduna Abu Bakr *Radiallahu Anhu's* ring.—*Tahawi, Page 354*

How should the ring be worn

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would keep the stone of the ring facing downwards.—*Abu Dawud, Vol. 2, Page 229**

The author of *Bazl al-Majhud* states that the narrations reporting that the stone was kept downwards are more correct and more in number

[than those which contradict it].—*Khasa'il, Page 82*

Allamah Munawi says that in view of the narration of Ibn Abbas *Radiallahu Anhu,* which states that the stone was facing upwards, Hafiz Iraqi says that Rasulullah ﷺ wore it both ways. However, keeping it inwards is preferred. —*Jam'ul Wasa'il, Page 153*

Removing the ring before relieving oneself

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ used to remove his ring before proceeding to relieve himself.—*Nisa'i, Vol. 2, Page 289**

Gold rings are Haraam for men

Baraa' *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited them from wearing gold rings.—*Sahih Bukhari, Page 871**

Rasulullah ﷺ's ring falls into Bi'r Ariis

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ wore his ring until his demise. It was then passed on to Sayyiduna Abu Bakr and upon his demise, it was given to Sayyiduna Umar *Radiallahu Anhu.* Upon the demise of Sayyiduna 'Umar, Sayyiduna Uthman *Radiallahu Anhu* received the ring. Uthman *Radiallahu Anhu* was playing with the ring whilst seated at *Bi'r Ariis* [i.e. name of a well] when it suddenly fell into the well. The well was searched for three days thereafter and its water was drawn out but the ring was not to be found.—*Sahih Bukhari, Vol. 2, Page 873**

Note: The narrations differ regarding who dropped the ring. According to *Sahih Bukhari* it fell from the hands of Sayyiduna Uthman *Radiallahu Anhu.* Other narrations mention it falling from of the hand of a Sahabi by the name of Mu'ayqiib *Radiallahu Anhu.—Jam'ul Wasa'il, Page 146*

Note: Mu'ayqiib was the name of the Sahabi who was entrusted with the task of taking care of the ring during the era of Rasulullah ﷺ.—*Khasa'il, Page 83*

Mulla 'Ali Qari has written that perhaps the ring was being passed to Uthman *Radiallahu Anhu* and it slipped between the hands [of the giver and taker], thus falling into the well. This would reconcile the conflicting reports about who dropped the ring.—*Jam'ul Wasa'il, Page 146*

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding hair

Before proceeding with the discussion on hair of Rasulullah ﷺ it must be noted that Rasulullah ﷺ always kept hair and grew it long. It was not his preference to have short, trimmed hair. Some reports describe it's length as reaching the earlobe which is probably when it was trimmed. Other reports establish its full length till the shoulder. Therefore, there are different reports about the length of the hair of Rasulullah ﷺ and this is dealt with in detail hereunder.

Description of Rasulullah Sallallahu Alayhi Wasallam's hair
Shu'bah narrates that the blessed hair of Rasulullah ﷺ extended till the earlobe.—*Sahih Bukhari, Vol. 2, Page 876**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's hair was between the ear and the shoulder.—*Sahih Bukhari, Vol. 2, Page 876**

Anas *Radiallahu Anhu* also reports that Rasulullah ﷺ's hair would fall on his shoulders.—*Sahih Bukhari, Vol. 2, Page 876**

Note: Mulla Ali Qari writes that there are six different reports concerning the length Rasulullah ﷺ's hair. These are as follows:

It extended till half the ear
It extended till the earlobe
It extended till between the earlobe and the shoulder
It extended till the shoulder
It was close to the shoulder
It was plaited

Hafiz Iraqi says that there are three terms in the Ahadith which describe the length of Rasulullah ﷺ's hair. These are: *wafrah; jammah* and

limmah.
Wafrah refers to hair that reaches the earlobe.
Jammah refers to hair that reaches till the shoulder.
Limmah refers to hair that goes beyond the earlobe.

Imam Nawawi says that when Rasulullah ﷺ would trim his hair it would reach the earlobe and when it was near the shoulders; it was in its full length. The Sahabah reported about the hair according to its length when they noticed it.—*Umdat al-Qari, Vol. 22, Page 53*

It is understood from the above that it is permissible to grow one's hair till it reaches the shoulder. Similarly, it could also extend till the earlobe. To lengthen the hair beyond the shoulder is a contravention of the Sunnah. —*Jam'ul Wasa'il, Vol. 1 Page 80*

Rasulullah ﷺ had dense growth
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ's hair growth was dense and strikingly beautiful.—*Musnad, Vol. 2, Page 251*

Rasulullah Sallallahu Alayhi Wasallam's hair was slightly curly
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's hair was neither twisted [extremely curly] nor was it completely straight.—*Sahih Bukhari, Vol. 2, Page 876**

Locks of hair
Ummu Haani *Radiallahu Anha* narrates that when Rasulullah ﷺ came to Makkah Mukarramah [on the occasion of the conquest of Makkah], his blessed hair was divided into four plaits.[1] —*Shama'il, Page 4*

Note: Rasulullah ﷺ's hair would sometimes reach its full length and it would form [locks at the base] resembling plaits. This was only in exceptional cases and not the regular habit. Hafiz Ibn Hajar narrates that this probably happened while Rasulullah ﷺ was on journey. —*Vol. 10, Page 360*

1 عَنْ أُمِّ هَانِئٍ بِنْتِ أَبِي طَالِبٍ ، قَالَتْ : قَدِمَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ قَدْمَةً وَلَهُ أَرْبَعُ غَدَائِرَ

Since it is *makruh* for men to have plaits resembling women's plaits, it must have had no resemblance to women's plaits.—*Khasa'il, Page 34*

Applying something to the hair to retain it in its place

Ibn Umar *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ's hair when it had something applied to it to keep it in place.—*Sahih Bukhari, Vol. 2, Page 876**

Note: This narration relates to the occasion of Hajj. Since one is forbidden from grooming his hair whilst in the inviolable state of *Ihram*, Rasulullah ﷺ applied a type of glutinous substance or gum to his hair, so that it could be compacted and it would remain in place.

Rasulullah ﷺ generally kept long hair

Rasulullah ﷺ always grew his hair long. It was only on occasions of Hajj and *umrah* when he would shave his hair. —*Zad al-Ma'ad, Vol. 1 Page 147*

Allamah Sakhawi says that Rasulullah ﷺ only shaved his hair on four occasions after his migration to Madinah. These were on the occasions of Hudaybiyyah, the *Umrat al-Qadha* [compensational umrah], the *umrah* that was commenced from *Ji'irranah* and during the Farewell Hajj.

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ shaved his head on the occasion of the Farewell-Hajj.—*Sahih Bukhari, Vol. 1, Page 233**

However, it is reported that Sayyiduna Ali *Radiallahu Anhu* used to shave his hair regularly.—*Abu Dawud, Vol. 2, Page 38**

Shaving the hair of youngsters

A Hadith mentions that Rasulullah ﷺ instructed the shaving of the hair of Ja'far *Radiallahu Anhu's* children.—*Abu Dawud, Vol. 2, Page 224**

A middle path

The Jews of Madinah also grew their hair long but they would not part it in the middle. In the absence of revelation on any matter, Rasulullah ﷺ preferred to follow the practices of the Jews instead of the ways of the polytheists, since the Jews were recipients of a divine book. Rasulullah ﷺ thus adopted the practice of parting his hair in the centre. —*Abu Dawud, Vol. 2, Page 224**

Sayyidah Aayesha *Radiallahu Anha* narrates that when she would part Rasulullah ﷺ's hair she would commence from the centre of the head and she would divide the forelock equally to the right and left sides.— *Abu Dawud, Vol. 2, Page 224**

Note: Shah Abdul Haqq says people generally have crowns at the centre of the head, from where the hair naturally diverts in different directions. Sayyidah Aayesha *Radiallahu Anha* would commence the middle-path from this point and continue to the front, thereby achieving a perfect middle-path.—*Ashi'atul Lam'aat, Vol. 3, Page 576*

The Sunnah method of shaving the hair

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ shaved his blessed hair upon completing the rituals of *Rami*[1] and animal sacrifice. When doing so he presented the right side of his head first to the barber. Rasulullah ﷺ then called for Abu Talhah *Radiallahu Anhu* and gave the hair to him. Rasulullah ﷺ then offered the left side of his blessed head to the barber and instructed him to shave it. Rasulullah ﷺ once again sent for Abu Talhah *Radiallahu Anhu* and gave the hair to him. Rasulullah ﷺ instructed him to distribute the hair among the companions. This hair was distributed among the Sahabah each one receiving one or two blessed strands. —*Sahih Muslim, Vol. 1, Page 421**

Note: The Sunnah method of shaving [or trimming the hair] is that the right side should be shaved before the left side. The blessings of Rasulullah ﷺ's hair will be discussed shortly.

1 The ritual of pelting the devils during Hajj

Cutting hair with scissors

Ibn Abbas *Radiallahu Anhu* narrates that Amir Mu'awiyah *Radiallahu Anhu* informed him that he had trimmed Rasulullah ﷺ's hair on Mount Marwah using a pair of scissors.—*Sahih Muslim, Vol. 1, Page 408**

Note: Trimming the hair with a scissor cannot be considered to be contrary to the Sunnah on condition that the length of the hair is standard.

Valuing the blessing of hair

Abu Hurairah *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'Whoever has hair should honour it.'—*Mishkat, Page 382 / Sunan Abu Dawud**

Note: Mulla 'Ali Qari says that honouring the hair refers to keeping it clean, combed and oiled. It should not be unkempt or untidy.—*Mirqat, Vol. 4, Page 467*

Ataa narrates that a person with dishevelled hair and a dishevelled beard walked into the sacred Masjid an-Nabawi. Rasulullah ﷺ indicated to him to arrange his hair. He returned a few moments later with neat and tidy hair. Rasulullah ﷺ remarked: 'Is it not better to have one's hair neat and well arranged instead of walking about with dishevelled hair like a devil.'—*Mishkat, Page 384/Malik**

It is Sunnah to use oil excessively

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ applied oil to his head very often. Rasulullah ﷺ would keep a cloth on his blessed head to absorb excess oil due to the generous amount of oil he applied to his head.—*Shama'il, Page 4**

Note: Rasulullah ﷺ kept a piece of cloth on his blessed hair to draw the excess oil so that his hat and turban would not be soiled. —*Jam'ul Wasa'il, Vol. 1 Page 84*

It is reported that Ibn Umar *Radiallahu Anhu* would apply oil twice daily.—*Ibn Abi Shaybah, Vol. 8, Page 392*

The method of applying oil

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who applies oil should commence with the eyebrows as it wards off headaches.' —*Faydh al-Qadiir, Page 252/Ibn as-Sunni,*[1] *Number 175*

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ would commence applying oil from the front of the head.—*Sirat ash-Shami, Vol. 7 Page, 547*

Combing one's hair

A Hadith in *Sahih Bukhari* reports that Sayyidah Aayesha *Radiallahu Anha* would comb Rasulullah ﷺ's hair. —*Sahih Bukhari, Vol. 2, Page 878**

Note: It is a Sunnah to comb the hair. Rasulullah ﷺ encouraged combing and he would comb his own hair too. —*Khasa'il, Page 36*

Anas *Radiallahu Anhu* narrates that a *miswak,* ablution-water and a comb would be placed for Rasulullah ﷺ at bedtime. Rasulullah ﷺ would use the *miswak* upon awakening. He would then perform *wudhu* and comb his hair.—*Jam'ul Wasa'il, Vol. 1, Page 84*

Note: Hair is generally disturbed during sleep; hence Rasulullah ﷺ would comb it upon awakening. Imam Ghazali says that it is better to comb the hair after completing *wudhu.*—*Vol. 2, Page 396*

Combing the hair infrequently

Humayd narrates that Rasulullah ﷺ used to comb his blessed hair occasionally. —*Shama'il, Page 4**

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1 إذا ادهن أحدكم فليبدأ بحاجبيه، فإنه يذهب بالصداع
التخريج (مفصلا): ابن السني، و أبو نعيم في الطب، وابن عساكر عن قتادة مرسلا الديلمي في مسند الفردوس عنه [أي عن قتادة] ـ عن أنس تصحيح السيوطي: ضعيف

Note: The prohibition regarding combing the hair too often applies only when one becomes obsessed with one's appearance. If it is done due to necessity, it is perfectly acceptable.

The Sunnah method of combing the hair

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ loved commencing with the right side when performing *wudhu* and when combing his hair. —*Sahih Bukhari, Vol. 2, Page 878**

It is Sunnah to have keep a mirror and a comb

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ always carried the following five items with him, whether he was at home or abroad: a mirror, a *kuhl* [antimony - *surmah*] container, a comb, hair-oil, and a *miswak*.—*Tabarani/Bayhaqi/Sirat ash-Shami, Vol. 7 Page, 545*

Rasulullah Sallallahu Alayhi Wasallam's comb

Khalid *Radiallahu Anhu* narrates that Rasulullah ﷺ's comb was made of ivory. Jariir *Radiallahu Anhu* also reports that it was made of ivory. —*Sirat ash-Shami, Vol. 7 Page, 546*

Fashionable haircuts are forbidden

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited *Qaza'*. Ibn Umar explained that *Qaza'* refers to shaving part of the hair and retaining the rest.—*Sahih Muslim, Vol. 2, Page 203**

Imam Nawawi says that any hairstyle where a portion of the hair is shaven or shortened and the rest maintained would be categorised as *Qaza'*. Hair must be of equal length all over the head.

It is prohibited to have extremely long hair

Waa'il *Radiallahu Anhu* narrates that Rasulullah ﷺ objected to the length of his hair.—*Ibn Abi Shaybah, Vol. 8, Page 267*

A Sahabi narrates that one day Rasulullah ﷺ said: 'Khuraym al-Asadi is a good man, if only he did not keep his hair so long and allow his

trouser to flow below the ankle.' When Khuraym *Radiallahu Anhu* heard of this remark he shortened his hair to the earlobe and began wearing his trouser till half the shin.—*Abu Dawud, Vol. 2, Page 211**

Note: It is prohibited for men to grow their hair beyond the shoulder limit. Umar Ibn Abdul Aziiz *Rahimahullah* used to have men stationed at the doors of the Masjid on Fridays to trim the hair of any person whose hair was longer than the permissible length.—*Ibn Abi Shaybah, Vol. 8, Page 267*

Shaving the head of a newborn baby

Samurah *Radiallahu Anhu* narrates that Rasulullah ﷺ said:'Every child is granted protection through the sacrifice of *Aqiqah* which should be done on the seventh day after birth. The child's head should be shaved on the seventh day and he should be named too.' —*Abu Dawud, Vol. 2, Page 36**

The blessings of Rasulullah Sallallahu Alayhi Wasallam's hair

Anas *Radiallahu Anhu* says: 'I witnessed the occasion when Rasulullah ﷺ's hair was being shaven, [on the occasion of the farewell pilgrimage]. The companions thronged around Rasulullah ﷺ waiting for every strand to fall into their hands [instead of falling to the ground].' —*Sahih Muslim, Vol. 2, Page 256**

***Note*:** Imam Nawawi says that it is understood from this Hadith that the Sahabah revered the blessed hair of Rasulullah ﷺ and regarded it as a source of blessing. —*Sahih Muslim, Vol. 2, Page 256*

Seeking cure through the blessed hair of Rasulullah ﷺ

Uthman Ibn Mawhab narrates that his family members sent him to Umm al- Mu'minin - Sayyidah Ummu Salamah *Radiallahu Anha* with a vessel filled water. She took out a silver utensil which contained a few strands of Rasulullah ﷺ's blessed hair. Whenever anybody took ill or would be afflicted with the evil eye, they would go to Sayyidah Ummu Salamah *Radiallahu Anha* with a utensil containing water and she would

immerse Rasulullah ﷺ's blessed hair into it. [The ailing person drank this water and he would be cured]. —*Sahih Bukhari, Vol. 2, Page 875**

The Sublime Conduct of Rasulullah
Sallallahu Alayhi Wasallam
Regarding the beard

The status of the beard
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Ten things are part of *Fitrat*, i.e. the natural way and the tradition of all the prophets of Allah. Among these are trimming the moustache and lengthening the beard.'—*Sahih Muslim, Vol. 1, Page 129**

Note: The word *Fitrat* refers to the practices of the Ambiya *Alayhimus Salam*. The word *Fitrat* also refers to Islam, [which means that it is part of Islam to adhere to these practices]. —*Fath al-Baari, Vol. 10, Page 339*

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Oppose the disbelievers; lengthen the beard and trim the moustache very short.' —*Sahih Bukhari, Vol. 2, Page 875**

Note: The Ambiya kept long beards and none of them shaved it. The scholars of Islam unanimously regard the growing of a beard *wajib*. —*Hidayah, Vol. 4, Page 571*

The verdict of the Imams
Ibn Hazam writes: 'It is obligatory to trim the moustache and lengthen the beard.'—*Al-Muhalla, Vol. 2, Page 320*

Allamah Shawkani writes that the Persians had the habit of trimming the beard. Islam prohibits us from this practice and commands us to lengthen the beard.— *Nayl al-Awtar, Vol. 1, Page 116*

The Hambali school of thought also declares it *Haraam* to trim and shave the beard. This verdict is recorded in *al-Iqnaa'*. Imam Shafi'ii also

expresses the same view in *al-Umm*. He writes: 'Shaving the beard is *Haraam* according to the leading scholars of the Muslim ummah and according to Imam Abu Hanifah, Imam Malik and Imam Ahmad.'

Rasulullah Sallallahu Alayhi Wasallam's beard

Jabir *Radiallahu Anhu* reports that Rasulullah ﷺ's beard was dense.—*Sahih Muslim, Vol. 2, Page 259**

Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ had a long beard. *Tirmizi/Dalail an-Nubuwwah, Page 216**

Note: Rasulullah ﷺ had black hair. A few strands of white hair appeared towards the latter portion of his life.— *Sahih Muslim, Vol. 2, Page 259**

It is Sunnah to comb the beard

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to comb his beard.—*Mishkat, Page 381**

Arranging one's beard whilst looking into a mirror

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to look into a mirror when combing his blessed beard.—*Majma', Vol. 5, Page 174/Fath al-Baari, Vol. 10, Page 367*

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ would arrange his beard by applying water to it.—*Shu'ab al-Imaan, Vol. 5, Page 226*

Applying 'Itar [perfume] to the beard

Salamah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to apply musk to his beard and head.—*Abu Ya'la/Mirqat, Page 462*

Ibn Abbas *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ wanted to apply *'Itar* [perfume] to his beard he would initially rub it in his palms.—*Majma', Vol. 6, Page 165*

Holding one's beard in moments of grief and anxiety

Abu Hurairah *Radiallahu Anhu* narrates that when Rasulullah ﷺ would hold his beard when he was overcome with anxiety or grief. —*Majma',*[1] *Vol. 1**

The baby-beard

Anas *Radiallahu Anhu* narrates that a few strands on Rasulullah ﷺ's baby-beard had turned white.—*Sahih Muslim, Vol. 2, Page 259**

Note: This Hadith informs us that it is necessary to grow the baby beard. The baby-beard refers to the hair on the lower lip. Allamah Anwar Shah Kashmiri says that it is a *bid'ah* [innovation] to shave the baby-beard.—*Faydh al-Baari, Vol. 3, Page 380*

Keeping an unusually long beard

It is narrated that Sayyiduna 'Umar *Radiallahu Anhu* once saw a person who had allowed his beard to grow well beyond the standard limit. He instructed another person to cut that which exceeded the length of the fist. After having it shortened Umar *Radiallahu Anhu* said: 'Why does one of you allow his beard to grow so long that it makes him look like a wild animal?'—*Umdat al-Qari, Vol. 22, Page 22, Page 47*

It is Sunnah to trim the beard if it is too long

'Amr narrates that Rasulullah ﷺ used to trim the length and width of his blessed beard.—*Mishkat, Page 381/Tirmizi**

The practice of the Sahabah as far as trimming the beard is concerned

Trimming the beard is established from the practice of Rasulullah ﷺ and his noble Sahabah *Radiallahu Anhum*. Ibn 'Umar *Radiallahu Anhu* would hold his beard in his fist and he would trim on all three sides that which exceeded the fist length. He would do so on the occasion of Hajj.—*Sahih Bukhari, Vol. 2, Page 875**

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1 عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم أنه كان إذا اهتم أكثر منمس لحيته رواه البزار وفيه رشدين بن سعد والجمهور على تضعيفه وقد وثق. كتاب العلم ، باب فعل العالم إذا اهتم. إهـ

Plucking white strands

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Do not pluck white hair as it is *nur* for a believer.' The narration of Abu Hurairah *Radiallahu Anhu* reports that it will be a source of *nur* on the day of resurrection.—*Aadab Li-l Bayhaqi, Page 386*

'Amr Ibn Shu'ayb relates that Rasulullah ﷺ said; 'If a Muslim's hair turns white, a good deed is recorded for him, a sin is forgiven and Allah raises his status.—*Mishkat, Page 382/Sunan Abu Dawud**

White hair

Sa'eed Ibn al-Musayyib narrates that Sayyiduna Ibrahim *Alayhis Salam* was the first person whose hair turned white. He enquired from Allah Ta'ala about it and he was told that this was a sign of nobility and a mark of honour. Thereupon he supplicated to Allah to increase his nobility.—*Mishkat, Page 385/Malik**

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding the moustache and nails

The moustache should not be shaved

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Five things constitute *Fitrat;*[1] circumcision, shaving the pubic hair, trimming the moustache, clipping the nails and plucking the hair of the armpits.—*Sahih Bukhari, Vol. 2, Page 875**

Ibn 'Umar *Radiallahu Anhu* would trim his moustache finely so that the whiteness of the skin underneath it would be visible.—*Sahih Bukhari, Vol. 2, Page 874**

Note: All the Ahadith record the word *Qass* or *Ihfaa* in relation to the moustache. This means that it should be trimmed very finely. —Fath al-Baari, Vol. 10, Page 339

To grow a moustache

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Trim the moustache and lengthen the beard and oppose the Zoroastrians.'[2]—*Sahih Muslim, Vol. 1, Page 122*

Zayd *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who does not trim his moustache [at all] is not from amongst us.'—*Tirmizi, Page 100 / Shu'ab al-Imaan, Vol. 5, Page 222*

Abdullah Ibn Utbah *Radiallahu Anhu* narrates that a few Zoroastrians visited Rasulullah ﷺ and they had shaven beards and lengthy moustaches. When questioned about this they informed Rasulullah ﷺ

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1 *Fitrat* refers to the natural way of life, or the habits of the messengers *Alayhimus Salam*

2 The fire-worshippers were known for keeping lengthy moustaches and shaving their beards

that it was a feature of their religion. Rasulullah ﷺ told them that our religion regards lengthening the beard and shortening the moustache as essential.—*Ibn Abi Shaybah, Vol. 8, Page 379*

Various methods of trimming the moustache
In the light of Hadith reports the jurists and scholars of Hadith alike have extracted three methods of trimming the moustache.

To trim the moustache so finely that the area beneath it remains visible. To trim the edges so that the red edge of the upper lip is exposed.—. *Umdat al-Qari, Vol. 22, Page 44/Fath al-Baari, Vol. 10, Page 147*

To leave the moustache as fine as the eyebrows—*Marginalia of Sahih Bukhari, Vol. 2, Page 475*

Is it better to shave the moustache or trim it?
As far as the moustache is concerned the following five expressions appear in the text of Hadith reports: *Ihfa'* [احفاء], *Qass* [قص], *Jazz* [جز], *Inhak* [انهاك] and *Akhz* [اخذ]. However, most reports record *Qass*. As for *Jazz* and *Inhak*, it is synonymous to *Qass*, which means that it should be trimmed very finely.—*Fath al-Baari, Vol. 10, Page 347*

Based on the above the Ulama maintain that it is better to trim the moustache instead of shaving it.

When to trim the moustache and pare the nails
Abu Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to pare his nails and trim his moustache on Fridays.—*Sharh as-Sunnah/ Mirqat, Vol. 4, Page 457*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to trim his moustache and pare his nails before the Jumu'ah Salah.—*Bazzar/ Tabarani/Majma', Vol. 2, Page 173/Kanz, Vol. 7, Page 76*

Note: Ibn Hajar says that we have been instructed to celebrate Fridays

by adopting greater measures to clean ourselves. Therefore, it is better to do the above actions on a Friday as well. However, if the need arises to tend to the moustache or pare the nails before Friday then it should not be delayed. —*Fath al-Baari, Vol. 10, Page 346*

It is Sunnah to bury pared nails

Musraj narrates that his father, who was a companion of Rasulullah ﷺ once cut his nails and buried them. He narrated that he had witnessed Rasulullah ﷺ doing the same.—Shu'ab al-Imaan, Vol. 5, Page 232

The mustahab method of paring the nails

Imam Nawawi, Ibn Hajar and Allamah Ayni state that the following method of paring the nails is *mustahab*. Commencing with the right hand, one should pare the nail of the index finger and continue to the baby finger. The thumbnail should be cut last. One should then commence with the little finger on the left hand and continue all the way to the thumb.

Imam Ghazali says that when following the above-mentioned method one should pare the right thumbnail last. A third method has bee suggested by Ibn Hajar; in this method one commences with the litt finger on the right hand and continues all the way through to the littl finger on the left hand.

As far as the feet are concerned Ibn Hajar says that one should commence with the baby-toe on the right foot and carry on until the big toe of the same foot. As far as the left foot is concerned the procedure should be reversed, i.e. commence with the big toe and continue till the baby-toe.—*Fath al-Baari, Vol. 10, Page 344*

Etiquettes pertaining to the nails

It is better to trim the nails on a Friday.—*Fath al-Baari, Vol. 10, Page 346*
It is Mustahab to bury the nails.—*Fath al-Baari, Vol. 10, Page 346*

It is detested [*makruh*] to dispose of the nails etc. in a filthy place.—*Mirqat, Vol. 4, Page 456*

One should be careful not to leave nails lying about as people could utilise it for witchcraft activity.—*Fath al-Baari, Vol. 10, Page 346*
Biting the nails could cause leprosy.—*Shami, Vol. 5, Page 287*
It is permissible to pare the nails at night.—*Ithaf, Vol. 2, Page 412*
One could pare one's nails personally or allow somebody else do it.—*Ithaf, Vol. 2, Page 412*

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding pubic hair

Using depilatory agents
Sayyidah Ummu Salamah Radiallahu Anhu narrates that Rasulullah ﷺ would remove pubic hair with depilatory agents.—*Ibn Majah, Page 266**

Shaving pubic hair
Imam Bayhaqi records that Rasulullah ﷺ generally shaved pubic hair. He did use depilatory agents at times. —*Sirat ash-Shami, Vol. 7 Page, 558*

Ibn Hajar says that it is Sunnah for men and women to shave pubic hair.—*Fath al-Baari, Vol. 10, Page 344*

Imam Nawawi says that it is better for men to shave and for women to remove the hair from its roots.

Note: It is sinful to neglect unwanted hair for more than forty days. Anas *Radiallahu Anhu* relates that Rasulullah ﷺ determined a forty-day period as the maximum limit for the growth of nails, pubic hair and the moustache.—*Tirmizi, Vol. 2, Page 104**

The Salah of a person who fails to cleanse himself in a forty-day period is *makruh*. However, it is highly recommended to remove excess hair and trim long nails on Fridays. If one cannot do so, it should be done every fortnight and the maximum duration is forty days.—*Mirqat, Vol. 4, Page 457*

Matters of fitrat and adornment

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Five things constitute *Fitrat*: circumcision, shaving pubic hair, trimming the moustache, clipping the nails, and plucking the hair of the armpits.' — *Sahih Bukhari, Vol. 2, Page 875**

Removing the hair of the armpit

Hadith reports mention the word *Natf* in respect to the armpit. This means that the hair of the armpit should be plucked or tweezed, not shaved. Plucking has advantages over shaving even though shaving is permissible.

Plucking the hair in the nose

'Amr Ibn Shu'ayb narrates that Rasulullah ﷺ said: 'Pluck the hair that grows in the nose.'—*Faydh al-Qadiir, Vol. 1, Page 199*

Note: This refers to strands emerging from the nose.

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding using dyes

Did Rasulullah Sallallahu Alayhi Wasallam use dye or not

Hadith reports are apparently contradictory in this regard. While some Sahabah report the usage of dye, others deny it. Anas *Radiallahu Anhu* refutes Rasulullah ﷺ's usage of dye.

Imam Malik and Qadhi Iyadh maintain that the narration of Anas *Radiallahu Anhu* is correct. As for the Ahadith which affirm the usage of dye, they say that this actually refers to streaks of colour which remained after Rasulullah ﷺ washed his hair and beard with *waras* leaves and saffron. Another explanation is the change of colour was due to applying oil and *'Itar* [perfume] excessively. A third interpretation is that many of these narrators saw the blessed hair of Rasulullah ﷺ after his demise and hair that is kept for long periods tends to change colour. —*Fath al-Baari, Vol. 10, Page 354/Umdat al-Qari/Jam'ul Wasa'il, Page 101*

Some scholars state that people who had strands of Rasulullah ﷺ's hair in their possession dyed these strands [or applied *Itar* to it]. They also say that Rasulullah ﷺ applied henna to his head due to headaches and it was assumed that he had used dye on his hair since this left traces on his blessed hair. —*Munawi/Jam'ul Wasa'il, Vol. 1, Page 100*

Dyeing the hair and beard

Uthman Ibn Mawhab narrates that he visited Sayyidah Ummu Salamah *Radiallahu Anha.* She showed him strands of Rasulullah ﷺ's hair that were dyed.—*Sahih Bukhari, Vol. 2, Page 875**

Another narration reports that this hair was reddish in colour.—*Sahih Bukhari, Vol. 2, Page 875**

Note: Imam Nawawi says that Rasulullah ﷺ did use dye but these

were odd occasions. Rasulullah ﷺ's hair was generally left in its normal condition.—*Sharh Muslim, Vol. 2, Page 259**

Henna and Katam leaves

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The best substance for camouflaging white hair is henna and *katam*.' —*Tirmizi, Vol. 1, Page 305/Sunan Abu Dawud/Sunan Ibn Majah*

Ibn Siriin narrates that Sayyiduna Abu Bakr *Radiallahu Anhu* used to dye his hair with henna and *katam*. —*Sahih Muslim, Vol. 2, Page 258**

Note: *Katam* is the name of a plant from Yemen which gives a reddish black tinge. When mixed with henna the result is a colour between black and red.—*Fath al-Baari, Vol. 10, Page 355*

Using black dye

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ instructed Abu Quhafah *Radiallahu Anhu* to dye his hair but prohibited him from using black dye.—*Sahih Muslim/Shu'ab al-Imaan, Vol. 5, Page 215*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'People will begin using black dye towards the latter period of time. Allah will not look at such people [with mercy].'—*Sunan Abu Dawud/Majma', Vol. 4, Page 467*

Note: Although it is prohibited to use black dye, Mujahidiin [soldiers] are permitted to use it as this is more suited for a soldier. It would increase awe and instil greater fear in the hearts of the enemy.—*Jam'ul Wasa'il, Page 102*

Ibn Umar *Radiallahu Anhu* used black dye as he participated in Jihad. It is also reported about other Sahabah and some Tabi'iin that they would use black dye as they were constantly engaged in Jihad.—*Ithaf, Vol. 2, Page 422*

Women should apply henna on the nails

Sayyidah Aayesha *Radiallahu Anha* narrates that a woman once stretched out her hand from behind a veil to pass a note to Rasulullah ﷺ. Rasulullah ﷺ withheld his hand saying: 'Is this the hand of a woman or a man?' Rasulullah ﷺ then instructed her to dye her nails with henna. —*Abu Dawud, Vol. 2, Page 221**

It is Sunnah for women to apply henna

Makhul narrates that Rasulullah ﷺ's wives used to apply henna.

Sayyidah Aayesha *Radiallahu Anha* narrates that Hind *Radiallahu Anha* wanted to pledge allegiance to Rasulullah ﷺ. Rasulullah ﷺ refused to take her pledge until she dyed her palms with henna. —*Abu Dawud, Vol. 2, Page 220**

Encouragement to dye white hair

Abu Hurairah Radiallahu Anhu narrates that Rasulullah ﷺ said that we should camouflage white hair and avoid resembling the Jews.—*Tirmizi, Vol. 1, Page 305**

Note: Ibn Hajar says that it is preferable for people with white hair to use dye. They would be complying with a command of Rasulullah ﷺ by doing so. —*Fath al-Baari, Vol. 10, Page 355/Jam'ul Wasa'il, Page 102*

Rasulullah Sallallahu Alayhi Wasallam's strands of white hair

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ only had a few strands of white hair.—*Sahih Bukhari, Vol. 2, Page 875**

Anas *Radiallahu Anhu* also said: 'Had I wished, I could have counted the exact number of white strands Rasulullah ﷺ had.'—*Sahih Bukhari, Vol. 2, Page 875**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's strands of white hair were near his temple and chin [baby-beard] and there were a few odd strands on the rest of the head.—*Sahih Muslim, Vol. 2, Page 259**

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding perfume

Rasulullah Sallallahu Alayhi Wasallam loved perfume

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'From all worldly commodities women and perfume have been endeared to me and Salah is the delight of my eyes.' —*Nisa'i, Vol. 2, Page 93**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ never refused perfume. —*Sahih Bukhari, Vol. 2, Page 878**

Abu Uthman *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Never refuse *Rayhan* perfume as it comes from Jannah.' —*Tirmizi, Vol. 2, Page 107**

Rasulullah ﷺ was the essence of sweet perfume

Anas *Radiallahu Anhu* narrates: 'Never did I smell musk, *Ambar* or any fragrance sweeter than the natural scent which emitted from Rasulullah ﷺ.' —*Sahih Muslim, Vol. 2, Page 257**

Imam Suyuti says that people would know when Rasulullah ﷺ's arrival was imminent on account of the fragrance which preceded him. —*Khasais al-Kubra, Vol. 1, Page 67*

Rasulullah ﷺ's perspiration

Ummu Sulaym *Radiallahu Anha* narrates that Rasulullah ﷺ once visited her and took his afternoon nap at her home. She narrates that Rasulullah ﷺ began to perspire in his sleep. She took a little bottle and began collecting this perspiration. Rasulullah ﷺ awoke all at once and asked her what she was doing. She informed Rasulullah ﷺ that she was collecting his blessed perspiration as there was no fragrance sweeter than it. Rasulullah ﷺ approved of her action. —*Sahih Muslim, Vol. 2, Page 257* *

Odourless excess matter

Sayyidah Aayesha *Radiallahu Anha* narrates that whenever Rasulullah ﷺ relieved himself there would be no trace of waste matter. Aayesha *Radiallahu Anha* once expressed surprise at this whereupon Rasulullah ﷺ said: 'Do you not know that the earth swallows the waste-matter of the Ambiya *Alayhimus Salam*?'

Anything associated with Rasulullah ﷺ's body was pure, whether it was blood, saliva, waste-matter or anything else. Imam Nawawi records authentic narrations about the person who drank the urine of Rasulullah ﷺ. Rasulullah ﷺ neither objected to it nor did he command the person to cleanse his mouth which attests to its purity.

Fragrance emitting after demise

Sayyiduna 'Ali *Radiallahu Anhu* narrates that a fragrance unlike any that was ever perceived before emanated from that portion of the house where Rasulullah ﷺ was given *ghusl*. Mulla 'Ali Qari says that this fragrance spread throughout the city of Madinah Munawwarah, which forced the following words from the lips of Sayyiduna Abu Bakr and Sayyiduna 'Ali *Radiallahu Anhu:*

طبت حيا وطبت ميتا

You were fragrant whilst alive and even after death. [ﷺ]

Fragrance after shaking hands with Rasulullah ﷺ

Qadhi Iyadh has written that whenever somebody shook hands with Rasulullah ﷺ his hand would become fragrant. Rasulullah ﷺ would sometimes pass his hand over the head of a child and the child would be distinguished among his friends due to the fragrance. —*Nasiim ar-Riyadh, Vol. 1, Page 349*

Excessive use of perfume

Sayyidah Aayesha *Radiallahu Anha* narrates that she used to apply the best of perfumes for Rasulullah ﷺ. She would apply it so profusely that traces of perfume would be visible on Rasulullah ﷺ's beard and on his

blessed head. —*Mishkat, Page 381**

A wife could apply perfume for her husband

Sayyidah Aayesha *Radiallahu Anha* narrates that she used to apply perfume for Rasulullah ﷺ. —*Sahih Bukhari, Vol. 2, Page 878**

Note: It is Sunnah to allow one's wife to apply perfume for one. She could also apply perfume to her husband's garments.

Applying perfume at the time of Tahajjud

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ woke up at night he would perform *istinja'* and *wudhu*. He would then send somebody to bring perfume from one of his homes. —*Bazzar/Sirat ash-Shami, Vol. 7 Page, 533*

Note: Tahajjud time is a special time of conversation with Allah. Rasulullah ﷺ would apply perfume in preparation for conversing with Allah.

Applying perfume after wudhu

It is reported that Salamah Ibn al-Akwa' *Radiallahu Anhu* used to apply musk to his hands and beard after performing *wudhu*. —*Majma', Vol. 1, Page 245*

Applying perfume when attending gatherings

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would not like to present himself in a gathering of his companions without applying perfume. —*Sirat ash-Shami, Vol. 7 Page, 533*

Occasions for applying perfume

Mulla Ali Qari specifically lists the following occasions for applying perfume:

The day of Jumu'ah
The days of 'Eid

When acquiring knowledge
When attending Islamic functions or gatherings
Before entering the state of Ihram
When husband and wife meet —*Jam'ul Wasa'il, Page 5*

Hafiz Haythami has entitled a chapter: *Applying perfume after performing wudhu.* It is possible that Salamah Ibn al-Akwa' *Radiallahu Anhu* observed Rasulullah ﷺ doing so.

Applying perform on Fridays

Salman al-Farisi *Radiallahu Anhu* narrates that Rasulullah ﷺ said that all the sins committed from the previous Friday of the person who carries out the following actions on a Friday will be forgiven.
Performing *ghusl*
Applying whatever perfume one can afford
Oiling one's hair
Refraining from forcing a place for oneself between two people
Performing as much Salah as has been destined for one [prior to the sermon]
Remaining silent and attentive when the Imam delivers the *khutbah* — *Sahih Bukhari, Vol. 1, Page 121**

Note: If one cannot afford perfume, performing *ghusl* will suffice. Ibn al-Qayyim says that applying perfume on a Friday is stressed and it accrues greater reward. — *Zad al-Ma'ad, Vol. 1, Page 377*

Applying perfume when bathing after a woman's monthly cycle

Sayyidah Aayesha *Radiallahu Anha* narrates that a woman enquired about the method of purification after menstruation. Rasulullah ﷺ instructed her to use musk perfume after cleansing herself. —*Sahih Muslim, Vol. 1, Page 150**

Note: It is Sunnah to apply perfume to the portion which usually gets soiled with blood due to the odour of menstrual blood. Ibn Hajar says

that perfume must be used when a woman cleanses herself after menses and after post-birth bleeding.

Using a mixture of perfumes is Sunnah

Sayyidah Aayesha *Radiallahu Anha* narrates that she used to apply *Zarirah* personally for Rasulullah ﷺ. —*Sahih Bukhari, Vol. 2 Page 878**

Note: Allamah Ayni says that *Zarirah* refers to a collection of fragrances. Ibn Hajar says that *Zarirah* is a mixture of various perfumes. Imam Nawawi has written that *Zarirah* is a fragrance that used to be imported from India. —*Fath al-Baari, Vol. 10, Page 371*

Burning incense of Oudh and camphor

Whenever Abdullah Ibn 'Umar *Radiallahu Anhu* burned incense, he would either burn pure *Oudh* or *Oudh* mixed with camphor. He narrates that Rasulullah ﷺ used to burn incense in that manner. —*Nisa'i, Vol. 2, Page 283**

Musk and Oudh

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ loved musk and *Oudh* the most. —*Sirat ash-Shami, Vol. 7 Page, 537*

It is Sunnah to offer perfume

Sayyidah Zaynab *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'The best way to honour a Muslim is to offer him perfume; it is not burdensome [to accept] and it leaves a pleasant smell.' —*Majma', Vol. 5, Page 161, Kitab al-Libas **

Musk - the best of scents

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Musk is the best fragrance. —*Nisa'i, Vol. 2, Page 293**

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding the use of an Asaa

A sunnah of the Ambiya

The Qur'an Majid makes reference to the *Asaa* [walking-stick] of Musa and Sulayman *Alayhimas Salam*. The author of *al-Bahr al-Muhiit* says that the *Asaa* of Nabi Musa *Alayhis Salam* descended with Adam *Alayhis Salam* from Jannah. —*Vol. 6, Page 235*

Imam Suyuti says that using an *Asaa* is a sign of a believer and it is the Sunnah of the Ambiya *Alayhimus Salam*. —*al-Hawi, Vol. 11, Page 188*

The length of Musa Alayhis Salam's Asaa

According to a narration Musa *Alayhis Salam's Asaa* was as equal to him in height. —*al-Bahr al-Muhiit, Vol. 6, Page 235*

It is Mustahab to use an Asaa

In the commentary on the verse which lists the benefits of Musa *Alayhis Salam's Asaa* Allamah Aalusi has written that it is *mustahab* to use it. —*Vol. 16, Page 177*

Using an Asaa whilst delivering the Khutbah

Hakam *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ taking support with an *Asaa* or a bow whilst delivering the Friday sermon. —*Abu Dawud, Vol. 1, Page 163**

Abdur Rahman Ibn Sa'd narrates that when Rasulullah ﷺ would deliver a sermon whilst on a Jihad expedition, he would take support from a bow. Similarly, when delivering the sermon in Madinah Munawwarah Rasulullah ﷺ would take support from his *Asaa*. —*Sunan Ibn Majah, Page 77*

Ibn Shihab narrates that Sayyiduna Abu Bakr, Umar and Uthman

Radiallahu Anhum also used the *Asaa* when delivering the sermon. —*Marasiil Abi Dawud, Page 7*

Sa'eed Ibn al-Musayyib narrates that Rasulullah ﷺ would support himself with an *Asaa* when delivering the sermon. Rasulullah ﷺ held on to the blessed date palm before the construction of a pulpit. Once the pulpit was constructed Rasulullah ﷺ used an *Asaa*. —*Musannaf, Vol. 3, Page 185*

Benefits of an Asaa

Imam Hasan al-Basri states a few specialities of the *Asaa*, which are as follows:

It is a Sunnah of the Ambiya
It is an adornment of the pious
It is a weapon against an enemy
It is an aid for one who is weak and frail

Imam Qurtubi records the following benefits:
Shaytan flees from a believer who has an *Asaa*
It strikes awe in the hearts of evil people and hypocrites
It could be used as a *sutrah* for Salah
It is a source of relief when one is tired

Imam Qurtubi says that Hajjaj once asked a Bedouin who had an Asaa, the purpose for carrying it. The Bedouin listed the following benefits:

It is a barrier when performing Salah
It is a tool to gather one's flock of animals
It is a source of strength whilst on journey
It aids one in taking larger steps whilst walking
It protects one from stumbling
It can be used to knock upon a door
It is a weapon against an attacking dog
It is helpful when leaping over water

People who use the Asaa will be few in number

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ gave his *Asaa* to him and instructed him to use it. Rasulullah ﷺ also said that people who use the *Asaa* will number very few on the day of resurrection. — *Tabarani/Sirat ash-Shami, Vol. 7 Page, 589*

Note: This *Asaa* was buried with the Sahabi as a source of blessings. — *Musannaf, Vol. 3, Page 185*

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding Trade and Commerce

Earning halal sustenance is a an obligation

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Earning *halal* sustenance is a *fardh* obligation after discharging other primary *fardh* obligations.' —*Mishkat, Page 242/Shu'ab al-Imaan**

Note: Earning *halal* sustenance is obligatory upon Muslims. However, this obligation does not override more important obligations such as Salah, etc. A Muslim is actually engaged in the worship of Allah whilst conducting his business affairs if his intention is to carry out the command of Allah. Earning is a means to an end and not the object itself. It should not deter one from the actual purpose of one's creation, which is worshipping Allah.

Sayyiduna Ali *Radiallahu Anhu* is reported to have said that Allah likes to see His servant exerting himself in search for *halal* sustenance. —*Kanz al-Ummal, Page 9200*

Earning through physical toil or manual labour

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Dawud *Alayhis Salam* earned his livelihood by toiling with his own hands.' —*Sahih Bukhari, Vol. 1, Page 278**

Rasulullah ﷺ said: 'Nobody earns a better livelihood than the one who earns by the effort of his own hands.' —*Sahih Bukhari, Vol. 1, Page 278**

The truthful and trustworthy businessman

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A truthful and trustworthy businessman will be with the Ambiya, martyrs and righteous people.' —*Tirmizi/Targhib, Vol. 2, Page 585* *

Earning through trade or agriculture?

There are essentially three ways to earn sustenance: agriculture and farming, trade and commerce or through a skill or profession. Imam Shafi'ii maintains that trade is the best form of earning. Some scholars are of the view that agriculture is superior since it requires greater reliance upon Allah. Imam Nawawi says that the Hadith of *Sahih Bukhari* gives preference to farming and skilled labour as it requires physical toil. —*Umdat al-Qari, Vol. 12, Page 186*

What should a person trade in?

Ibn 'Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If the people of paradise were given an opportunity to engage in trade they deal in cloth and perfume. —*Majma', Vol. 5, Page 66*

Note: Sayyiduna Abu Bakr as-Siddiq *Radiallahu Anhu* was a cloth-merchant. Imam Abu Hanifah *Rahimahullah* was an affluent cloth merchant too.

The best sustenance

Abu Darda *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Sustenance which is little but sufficient is better than that which is abundant but it distracts one [from the real purpose of life].' —*Targhib, Vol. 2, Page 537/Musnad**

Sa'd *Radiallahu Anhu* narrates that Rasulullah ﷺ said that silent zikr is the most superior zikr and the best sustenance is that which is adequate. —*Targhib, Vol. 2, Page 537/Ibn Awanah/Ibn Hibban**

The significance of a profession or trade

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Earning *halal* sustenance is a Jihad and Allah loves [one who has] a skill or profession.' —*Ibn Abi-d Dunya, Vol. 2, Page 162*

Carpentry

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that

Zakariyya *Alayhis Salam* was a carpenter. —*Ibn Majah, Number 727*

Note: Nuh *Alayhis Salam* personally constructed the Ark. Therefore, he had carpentry skills.

The significance of farming and agriculture
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if a Muslim plants any crop or vegetation he accrues the reward of charity for any insect, bird or wild animal that eats from it. —*Sahih Bukhari, Vol. 1, Page 312**

Abstain from unlawful earnings
Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ once stood up, gathered the people around him and delivered the following address: 'Jibril - the messenger of Allah has just revealed to me that no soul will taste death before consuming and exhausting its allotted share of sustenance. One who experiences a delay in his sustenance should fear Allah and seek it in an appropriate manner. The delay of sustenance should not tempt one to disobey Allah. —*Targhib, Vol. 2, Page 535, Bazzar**

Sayyiduna Hasan Ibn 'Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If sustenance is delayed it should be sought by resorting to the obedience of Allah.' —*Targhib, Vol. 2, Page 536**

Resorting to obedience and repentance in difficult times is the best method of attracting the mercy of Allah Ta'ala. In fact, constant repentance resolves any difficulty.

Disregard for halal and haraam
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A time will dawn upon the ummah when a person will earn wealth without bothering if it is *halal* or *haraam*.' —*Ibn Abi-d Dunya/Musnad, Vol. 4, Page 430*

Note: The desire for affluence and indulgence will drive people to enriching themselves in any conceivable way.

Forty days of Salah rejected

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if a person consumes a *haraam* morsel his Salah and supplications are rejected for a period of forty days. —*Kanz, Vol. 4, Page 15*

Note: Despite one's Salah being rejected the obligation to perform it still stands. However, one would gain no reward for it.

Distributing haraam money as charity

Sayyiduna Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that whoever gives *haraam* wealth in charity will be committing transgression instead of accumulating reward. —*Ibn Hibban/Kanz, Vol. 4, Page 15*

Purchasing one's needs personally

Suwayd *Radiallahu Anhu* narrates that he and Makhramah *Radiallahu Anhu* imported cloth from *Hajar*. Rasulullah ﷺ came to them and fixed a price for [the amount of cloth required for] a trouser. —*Mishkat, Page 253**

Note: The above Hadith establishes that Rasulullah ﷺ purchased his requirements personally.

Miscellaneous directives relating to Trade and Commerce

Significance of displaying sublime character when buying and selling
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah loves a person who is magnanimous and easy when buying, selling and when retrieving money that is due to him. —*Sahih Bukhari, Vol. 1, Page 278**

Uthman *Radiallahu Anhu* narrates that Allah Ta'ala admitted a person into paradise merely on account of being magnanimous and easy-going when buying, selling and retrieving debts. —*Targhib, Vol. 2, Page 562**

The secret to prosperity and barakah
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said, 'Whoever desires increased sustenance and that people should speak fondly of him after his demise should maintain healthy relations with his relatives.' —*Sahih Bukhari, Vol. 1, Page 277**

Being dishonest and unscrupulous – a cause of tremendous anguish
Rifa'ah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that traders would be resurrected on the day of resurrection as transgressors and evil people except those who were truthful and trustworthy. —*Ibn Majah, Page 155/Tirmizi, Page 155**

Do not live off gifts and grants
Abdur Rahman Ibn 'Awf *Radiallahu Anhu* narrates that Rasulullah ﷺ established brotherly ties between him and Sa'd Ibn Rabii' after his migration to Madinah. Sa'd was an affluent Sahabi and he offered half of his wealth to Abdur Rahman *Radiallahu Anhu*. Abdur Rahman declined and said: 'Direct me to your commercial centre.' He was led to the bazaar of *Banu Qaynuqa'*. Abdur Rahman *Radiallahu Anhu* began selling cheese and *ghee* [clarified butter]. —*Sahih Bukhari, Vol. 1, Page 275**

Note: Based on the above Hadith Ibn Hajar comments that it is more

virtuous to earn a livelihood instead of living off other people's wealth. —*Fath al-Baari, Vol. 4, Page 290*

Affluence is good only for the Allah-concsious

Abdullah Ibn Khubayb narrates that Rasulullah ﷺ said: 'There is no harm in affluence for one who has *taqwa* [fear of Allah that drives him towards obedience and protects him from transgression].' —*Musnad/ Musnad al-Ansar, Vol. 6*

The worst portion of the earth

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The most beloved portions of the earth in the sight of Allah are the *Masajid* and the most despised portions are shopping ares and commercial centres.' —*Sahih Muslim, Vol. 1, Page 236**

Commencing journeys early in the morning

Sakhr *Radiallahu Anhu* narrates that Rasulullah ﷺ always despatched his armies in the early part of the day. Rasulullah ﷺ made the following supplication for his ummah: 'O Allah, bless my ummah in the early part of its morning.' Sakhar *Radiallahu Anhu* was a businessman and on the basis of this Hadith, he would always send his employees out in the early part of the day. He thus prospered and became affluent. —*Tirmizi, Vol. 1, Page 230**

Sayyidah Aayesha *Radiallahu Anha* also narrates that Rasulullah ﷺ said: 'Seek sustenance in the early part of the morning as it is a time of blessings and prosperity.' —*Majma', Vol. 4, Page 64*

Cancelling a sale and its reward

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that Allah will annul the sins of the trader who annuls the transaction of a Muslim and refunds him in full. —*Targhib, Vol. 2, Page 566/Abu Dawud**

A choice after the transaction is finalised

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ purchased an

item from somebody and upon finalising the sale said to him: 'You are at liberty to finalise the transaction or cancel it.'

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ offered a villager the option [of cancelling the sale] after selling something to him. —*Mishkat, Page 244**

Investing in another property upon selling one

Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the wealth of the person who sells a home or property and fails to re-invest that money in another home or property is bound to forfeit its blessings. —*Ibn Majah, Page 179**

Note: Land and property is an investment that is generally risk-free since it cannot be stolen or destroyed. It is a blessing to own land and property and its benefits can be accrued by future generations. Land should only be sold in extreme cases and it should be replaced with the same as soon as possible.

Allowing the scale to tip in favour of the purchaser

Suwayd *Radiallahu Anhu* narrates that Rasulullah ﷺ purchased cloth for a trouser. Rasulullah ﷺ said to one who was hired to weigh [the cloth]: 'Weigh and let the scale tip [in favour of the buyer].' —*Abu Dawud, Vol. 2, Page 118**

Note: It is Sunnah to allow the scales to lean slightly in favour of the buyer. This action attracts blessings. The underlying principle established from this Hadith is to give slightly more than what the next person is entitled to.

Auctioning is established from the Sunnah

Anas *Radiallahu Anhu* narrates that a Sahabi came to Rasulullah ﷺ begging for something. Rasulullah ﷺ asked him if he possessed anything. He told Rasulullah ﷺ that his possessions comprised only of a sheet and a cup which he used for drinking. Rasulullah ﷺ asked him

to bring both items to him. Rasulullah ﷺ held both items in his hand and addressing the gathering said: 'Who will purchase this from me?' Someone offered a *dirham* [silver coin] for it. Rasulullah ﷺ asked if anybody would offer two *dirhams*. Another companion offered to buy it for two *dirhams*. Rasulullah ﷺ finalised the sale. He then gave the two silver coins to the Sahabi and said to him: 'Purchase food for your family for one *dirham* and buy an axe for the other and come back to me.' When he returned Rasulullah ﷺ personally attached a handle to it and said to him: 'Go and chop wood. I do not want to see you for fifteen days.' This Sahabi began his business of chopping and selling wood and returned to Rasulullah ﷺ after two weeks with ten *dirhams*. Rasulullah ﷺ said to him: 'This is better for you than begging, which would have caused your face to be disfigured on the day of resurrection.' —*Abu Dawud, Vol. 1, Page 239**

Ataa narrates that he saw many Sahabah selling their spoils of war to the highest bidder. —*Sahih Bukhari, Page 49*

It is Sunnah to have a sale-deed [or invoice]

Ibn Wahb narrates that Adda' Ibn Khalid *Radiallahu Anhu* asked him if they wanted to see a sale-deed which Rasulullah ﷺ had dictated to a scribe. Ibn Wahb expressed his desire to see it. It contained the following:

*This is that which Adda' Ibn Khalid bought from Muhammad [Sallallahu Alayhi Wasallam].' — Sahih Bukhari, Vol. 1, Page 279**

Note: It is preferable to have a sale-deed. It prevents disputes and has other advantages too. The invoices used today are also classified as sale-deeds.

Buying on credit

Abu Raafi' *Radiallahu Anhu* narrates that Rasulullah ﷺ once received a guest and he had nothing to honour the guest with. Rasulullah ﷺ sent someone to a certain Jew requesting ﷺ flour on credit. —*Majma', Vol. 4, Page 129*

Unnecessary bargaining
Qaylah *Radiallahu Anha* narrates that she said to Rasulullah ﷺ: 'O Messenger of Allah; I buy and sell goods. When I intend purchasing an item I make an offer that is much lower than the price I wish to pay so that if the price is raised in the course of negotiations, it would not exceed the amount I actually intend paying. Similarly, when selling an item I stipulate a higher amount than the amount I actually would like so that the price does not drop below my required amount in the course of bargaining.' Rasulullah ﷺ said: 'Do not do so. Mention the price you wish to pay when you purchase - whether you receive it at that price or not and stipulate the desired price when selling whether you conclude the sale or not.' —*Sunan Ibn Majah, Page 159**

Allah Ta'ala becomes a partner in a partnership
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah says that He is the third partner in a partnership of two people as long as no partner deceives the other. When any one of them deceives the other, Allah exits from the partnership.' —*Abu Dawud, Vol. 2, Page 124**

Note: This Hadith refers to Allah Ta'ala's divine aid and blessings in partnerships as long as there is no cheating and deceiving. Partnerships which can be maintained with integrity are truly blessed.

Prohibited partnerships
Ibn Abbas *Radiallahu Anhu* narrates from Rasulullah ﷺ that a Muslim should not enter into a partnership with a Jew, Christian or a Zoroastrian. When enquired about the reason for the prohibition, he said that they deal in usury and usury is *haraam*. —*Musannaf/Kanz, Vol. 4, Page 193*

Do not close a door of sustenance upon yourself
Naafi' *Radiallahu Anhu* narrates that he used to export goods to Syria and Egypt. He then decided to export to Iraq instead. One day he visited Sayyidah Aayesha *Radiallahu Anha* and informed her about his decision. Sayyidah Aayesha *Radiallahu Anha* enquired about the reason for his action. She then related that she had heard Rasulullah ﷺ

saying that a person should not close a door of sustenance that has been opened for him unless he is compelled to do so because of unfavourable circumstances. —*Mishkat, Page 243**

Note: One should not close a door of sustenance without reason. Similarly one should not discard employment without a valid reason. This is a gesture of ingratitude.

The curse of hankering after this world

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ delivered a sermon to them in Masjid al-Khayf wherein he initially praised Allah and then went on to say the following: 'O people, whoever makes the world his objective Allah will fill his heart with anxiety and he will keep him perpetually in a state of want. In addition to this, he will only attain that which has been preordained for him.' —*Targhib, Vol. 2, Page 538**

Selling an item without exposing its defect

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He who deceives us is not one of us.' —*Sahih Muslim, Vol. 1, Page 70**

Rasulullah ﷺ once passed by a person who was selling grains in the market. Rasulullah ﷺ inserted his blessed hand into the heap and realised that this trader was deceiving people as the inner grains were not as good as the outer ones. Rasulullah ﷺ said to him: 'He who deceives us is not one of us.' Rasulullah ﷺ then instructed him to sell each quality [of grain] separately. —*Sunan Ibn Majah, Page 160/Majma', Vol. 4, Page 81**

Hoarding goods when there is a demand

Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who hoards goods is accursed.' —*Targhib, Vol. 2, Page 583/Ibn Majah/Haakim**

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Despicable is that person who hoards goods in order to sell them at higher price

in desperate time; he rejoices when prices soar and he is grieved when prices are deflated.' —*Targhib, Vol. 2, Page 583/Raziin/Tabarani**

Selling and attaching conditions

'Amr Ibn Shu'ayb narrates that Rasulullah ﷺ forbade from enacting a transaction and applying conditions [in one's favour] as well. —*Nisa'i, Vol. 2, Page 226**

Note: An example of the above Hadith is the case of a person who sells a home and makes a condition that he will live in the home for a month after the sale has been finalised or he imposes upon the buyer to rent the home to him etc.

Two transactions in one

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ forbade from combining two transactions in one. —*Tirmizi, Vol. 2, Page 233**

Buying the produce of an orchard in advance

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ forbade them from buying the produce of an orchard in advance. —*Nisa'i, Vol. 2, Page 218/ Sahih Muslim**

Enticing somebody into purchasing an item by expressing a false desire

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited them from *Najash*. —*Tirmizi, Vol. 2, Page 244**

Note: *Najash* refers to a case where a person has no intention to purchase an item but expresses his desire to purchase it when somebody else wishes to purchase it. This is generally premeditated and the seller and the pretending buyer have some sort of arrangement. The false buyer escalates the price which then compels the actual buyer to raise his offer as well, resulting in the false buyer backing off and the real buyer purchasing the item at an inflated price rate. The added profit is now shared between the false buyer and the seller of the item. —*I'alaa as-Sunan, Vol. 14, Page 1876* *

Selling a commodity which one does not possess
Hakiim *Radiallahu Anhu* narrates that Rasulullah ﷺ forbade him from contracting a sale about a commodity that was not yet in his possession. —*Tirmizi, Vol. 1, Page 233**

Note: Examples of such commodities are fish that are still in the ocean or goods that are yet to be delivered. A person cannot finalise such transactions.

Intercepting traders before their entry into a town
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited intercepting traders before their entry into a town [and purchasing all their stock]. —*Sahih Bukhari, Vol. 1, Page 289**

Note: This practice is unfavourable to the people of the town as they will be at the mercy of such shrewd traders who would demand a higher price from them.

Exploiting someone's circumstances
Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited buying from somebody who was in desperate circumstances. —*Abu Dawud, Vol. 2, Page 123**

Note: People experiencing difficult financial circumstances may be forced to sell commodities at give-away prices. Taking advantage of this situation is not permissible and it is a despicable trait. —*I'alaa' as-Sunan, Vol. 14, Page 206*

A Muslim should instead aid his brother in his difficulty and pay the full price or more for the item. He may even offer him a loan so that he is not forced to part with a necessary item. —*I'alaa as-Sunan, Vol. 14, Page 206*

Making an offer upon an offer
Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'None of you should make an offer above the offer of a fellow Muslim.' —*Tirmizi,*

*Vol. 1, Page 242**

Prohibition of taking oaths in transactions

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Beware of taking oaths excessively when trading as this may secure a sale but the earnings are deprived of blessings.' —*Sahih Muslim, Vol. 2, Page 32**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Promises attract sales but snatch away the *barakah*.' —*Sahih Muslim, Vol. 2, Page 32**

Abu Zarr Radiallahu Anhu narrates that Rasulullah ﷺ said: 'Allah will not speak to three types of people, nor will He gaze mercifully at them or purify them of their sins - they will also suffer a severe chastisement.' Rasulullah ﷺ then listed among them one who sells his commodities by making false promises.' — *Nisa'i, Vol. 2, Page 211**

Buying stolen goods

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that whoever purchases stolen goods knowing that it is stolen would be given an equal share of the sin of stealing. —*Haakim/Kanz, Vol. 4, Page 13*

Avoid that which puts you in doubt and bothers your conscience

Nu'man *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'All permissible and prohibited things have been clearly defined. However, there are doubtful issues and most people are unable to distinguish these matters. Whoever abstains from doubtful things has secured his Diin and his honour and whoever commits himself to these doubtful matters will surely trespass the boundaries and perpetrate *haraam*.' —*Sahih Bukhari, Vol. 1, Page 275**

A special caution against interest

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Consuming interest constitutes seventy sins; the least of them is akin to having relations with one's mother.' —*Ibn Majah, Page 164**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'It is binding upon Allah to prevent four types of people's entry into Jannah; a habitual alcoholic; a consumer of interest; one who usurps the wealth of an orphan; a disobedient child.' —*Jaami' as-Saghiir, Vol. 1, Page 62*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A time will dawn upon my ummah when every person will consume interest; if not, he will surely be unable to escape its effects.' —*Abu Dawud, Vol. 2, Page 117**

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ cursed the consumer of interest, the one writes the contract as well as those who bear witness to it. —*Sahih Muslim, Vol. 2, Page 27**

Compensating for the shortcomings which businessmen are prone to

Qays *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O gathering of businessmen! Business is not immune from [unnecessary] promises and untrue speech; so give *sadaqah* in compensation [for these shortcomings].' —*Abu Dawud, Vol. 2, Page 116**

The merit of zikr in the shopping centres

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The example of one who remembers Allah in places where people are unmindful of Him is like one who advances in the battle-field when his companions flee.' —*Targhib, Vol. 2, Page 53/Bazzar/Tabarani**

Supplications to be recited whilst in the shopping centres

When approaching a shopping centre or bazaar

Abdullah *Radiallahu Anhu* narrates that when a person approaches the entrance of a shopping centre he should recite the following *du'a*;

اَللّٰهُمَّ إِنِّي أَسْئَلُكَ مِنْ خَيْرِهَا وَخَيْرِ أَهْلِهَا ، وَأَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ أَهْلِهَا

Translation: O Allah, I ask you of the goodness of this shopping place and the goodness of those in it and I seek refuge from the evil of it and the evil of those in it. —Ad Du'a, Number 796

Du'a to be read continuously in the bazaar

Umar *Radiallahu Anhu* narrates that a million rewards are recorded for a person, a million sins washed away and a million stages raised in paradise by reading the following *du'a* in a shopping centre:

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ ؛ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، يُحْيِيْ وَيُمِيْتُ ،
وَهُوَ حَيٌّ لَّا يَمُوْتُ ، بِيَدِهِ الْخَيْرُ ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ

Translation: There is no God besides Allah; He is one and has no partner; to Him belongs the kingdom and for Him is all praise; He grants life and death; He is eternally alive and will never perish; He has power over everything. —Tirmizi, Vol. 2, Page 181

A narration in *Ibn Majah* mentions that a house will be constructed in paradise too. —*Ibn Majah, Page 161**

Du'a for protection from a bad transaction

Buraydah *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following *du'a* upon entering the shopping centre:

بِسْمِ اللّٰهِ ؛ اَللّٰهُمَّ إِنِّي أَسْئَلُكَ خَيْرَ هٰذَا السُّوْقِ وَخَيْرَ مَا فِيْهَا ، وَأَعُوْذُبِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيْهَا ؛
اَللّٰهُمَّ إِنِّيْ اَعُوْذُبِكَ مِنْ اَنْ أُصِيْبَ فِيْهَا يَمِيْنًا فَاجِرَةً أَوْ صَفْقَةً خَاسِرَةً

Translation: In the name of Allah; O Allah, I ask you the goodness of this shopping centre and the goodness of all that is in it; and I seek refuge from the evil of it and the evil that is in it. O Allah; I seek your protection from being a victim of a false oath whilst in this shopping centre and from engaging in a transaction that is unfavourable. —Haakim, Vol. 1, Page 539 / Azkar, Number 259 / Majma' Kanz

**The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding Sneezing and Yawning**

The first sneeze

When Allah Ta'ala created Adam *Alayhis Salam* [and his soul entered his body] he sneezed. Thereupon he was inspired to say: *Alhamdulillah rabbi-l Aalamiin*. In response Allah Ta'ala said: 'May you Lord have mercy upon you, O Adam.' —*Tirmizi, Vol. 2, Page 174**

Saying Alhamdulillah

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to say *Alhamdulillah* after sneezing. The Sahabah would respond by saying: *Yarhamukallah*. Rasulullah ﷺ would then say: —*Musnad*

يَهْدِيكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

Abu Hurairah *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'When anyone sneezes he should say *Alhamdulillah*. Those around him should respond by saying *Yarhamukallah* and the one who sneezed should reply by saying:

يَهْدِيكُمُ اللّٰهُ وَ يُصْلِحُ بَالَكُمْ

—*Sahih Bukhari, Vol. 2, Page 919**

Note: It is necessary to respond to one who has sneezed if he says *Alhamdulillah*.

Sneezing repeatedly

Salamah *Radiallahu Anhu* narrates that a person sneezed in the presence of Rasulullah ﷺ. Rasulullah ﷺ responded by saying *Yar-hamukallah*. When he sneezed a second time, Rasulullah ﷺ said that the person had a cold [and did not respond] —*Muslim, Vol. 2, Page 413**

Note: It is not necessary to respond repeatedly as the person maybe suffering from a cold or an allergy. However, another narration mentions that Rasulullah ﷺ instructed responded until the third sneeze. —*Tirmizi, Vol. 2, Page 103**

Covering the mouth when sneezing

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ would cover his face with his hand or with a cloth when sneezing. —*Tirmizi, Vol. 2, Page 103**

Sneezing loudly in the Masjid

Abu Hurairah *Radiallahu Anhu* narrated that Rasulullah ﷺ disapproved of the sound of loud sneezing in the Masjid. —*Shu'ab al-Imaan, Vol. 7, Page 32*

Note: An attempt should be made to muffle the sound.

Hearing a sneeze from a distance

Makhul narrates that he was once sitting next to Ibn Umar *Radiallahu Anhu* when they heard the sound of a sneeze from a distant part of the Masjid. Hearing it, Ibn Umar *Radiallahu Anhu* said: 'If you have said *Alhamdulillah* then *Yarhamukallah*.' —*Adab al-Mufrad, Page 275*

A different du'a when sneezing

Abu Ayyub *Radiallahu Anhu* narrates that Rasulullah ﷺ [also] taught them to say the following when sneezing: —*Tirmizi, Vol. 2, Page 103*

اَلْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ

A cure for tooth and earaches

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ said that one who reads the following *du'a* upon sneezing will never suffer tooth or earaches: —*Tuhfat al-Ahwazi**

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ عَلَى كُلِّ حَالٍ مَّا كَانَ

Rasulullah ﷺ never yawned

Abu Salih ad-Dimashqi has written that Rasulullah ﷺ never yawned. —*Sirat, Vol. 9*

What to do when yawning

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who yawns should place his hand over his mouth as *Shaytan* enters through the mouth when one yawns. —*Mishkat, Page 406/Sahih Muslim**

Yawning is from Shaytan

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that sneezing is from Allah and yawning is from *Shaytan*. —*Tirmizi, Vol. 2 Page 103**

Shaytan laughs at one who yawns

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Shaytan laughs with delight at the one who whilst yawning says '*Haah*' [or a similar sound that emits when yawning]. —*Tirmizi, Vol. 2, Page 103/Sahih Bukhari, Vol. 2, Page 919**

Repel a yawn

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Yawning is from *Shaytan* and one should attempt to suppress it completely. —*Sahih Bukhari, Vol. 2, Page 919**

**The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding Borrowing**

Anas *Radiallahu Anhu* narrates that there was once a sudden panic in Madinah Tayyibah. Rasulullah ﷺ borrowed Abu Talhah's horse, which was named *Mandub*. He rode to the outskirts of the city determining if there was any cause for alarm. —*Sahih Bukhari, Vol. 1, Page 358**

Umayyah *Radiallahu Anhu* narrates that Rasulullah ﷺ borrowed armour from Safwan Ibn Umayyah on the day of the battle of Hunayn. —*Abu Dawud, Vol. 2, Page 145**

Sayyidah Aayesha *Radiallahu Anha* once borrowed a necklace from her sister, Sayyidah Asma *Radiallahu Anha*. —*Sahih Bukhari, Vol. 2, Page 776**

Returning borrowed goods
Abu Umamah *Radiallahu Anhu* narrates that he heard Rasulullah ﷺ saying: 'Borrowed items must be returned.' —*Tirmizi, Vol. 1, Page 239**

Borrowing items on wedding occasions
Sayyidah Aayesha *Radiallahu Anha* narrates that during the time of Rasulullah ﷺ if any woman needed to beautify herself for an occasion [such as a wedding etc.], they would borrow a particular dress from her [which was made in Bahrain]. —*Sahih Bukhari, Vol. 1, Page 358**

Note: Such was the simplicity of the society during the era of Rasulullah ﷺ that brides would borrow a dress for their wedding day. Allamah 'Ayni says that almost every household in Madinah Tayyibah borrowed that dress. —*Umdat al-Qari, Vol. 14, Page 184*

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding Gifts

It is Sunnah to give and receive gifts

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to accept gifts and he would reciprocate by giving a gift in return. —*Sahih Bukhari, Vol. 1, Page 352**

The difference between charity and gifts

The difference between gifts and charity is that the primary motive for giving a gift is to please the one who will receive it and receiving reward for it is secondary. The prime motive for giving charity is to receive reward and making someone happy is secondary. —*Faydh al-Baari, Vol. 3, Page 366*

Enquiring if it is a gift or charity

Abu Hurairah *Radiallahu Anhu* narrates that people used to bring edible items to Rasulullah ﷺ and he would enquire if it were charity or if it was a gift. If the person said that it was charity Rasulullah ﷺ would offer it to his needy companions. If it were a gift Rasulullah ﷺ would partake of it as well. —*Sahih Bukhari, Vol. 1, Page 350**

Increasing sustenance

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Give and receive presents of food; your sustenance will be increased through it.' —*Jaami' as-Saghiir, Page 302*

Increase the gravy

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O Abu Zarr; when you cook gravy increase the water and share your food with your neighbours.' —*Adab al-Mufrad, Page 62*

Gifts eradicate malice

Ummu Hakiim Radiallahu Anha narrates that Rasulullah ﷺ said: 'Confer gifts mutually; it enhances love and it destroys malice.' —*Tirmizi, Vol. 2 Page 34/Jaami' as-Saghiir, Page 203**

Equality when giving one's children

Nu'man *Radiallahu Anhu* narrated that his father once gave him a gift. His mother expressed displeasure upon this and advised him to allow Rasulullah ﷺ to judge his action. His father went to Rasulullah ﷺ and informed him about the gift he had given to Nu'man and related his wife's objection. Rasulullah ﷺ enquired if he had given the same gift to all his children and he replied negatively. Rasulullah ﷺ then said: 'Fear Allah and give your children equally.' Bashir *Radiallahu Anhu* thus took the gift back. —*Sahih Bukhari, Vol. 1, Page 352**

Taking back a gift is abominable

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who takes back a gift is like a dog who has vomited and then licks up its vomit.' —*Sahih Bukhari, Vol. 1, Page 352**

Gifts conferred upon Rasulullah ﷺ

The illustrious companions were ever concerned about the welfare of Rasulullah ﷺ. When Rasulullah ﷺ arrived in Madinah Tayyibah he did not have a bed whereas the people of Makkah were fond of sleeping on beds. As'ad Ibn Zurarah *Radiallahu Anhu* came to know about this and he immediately had a bed made from teak wood. He presented this to Rasulullah ﷺ. Rasulullah ﷺ used this bed till the end of his blessed life. —*Sirat ash-Shami, Vol. 7 Page, 564*

Imam Tirmizi has written that the king of Abyssinia gave Rasulullah ﷺ two leather socks. Jabir *Radiallahu Anhu* narrates that the king of Abyssinia also gave Rasulullah ﷺ perfume. —*Sirat ash-Shami, Vol. 7 Page, 537*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a glass

vessel which was given to him by the Muqawqis.[1] —*Ibn Majah/Sirat ash-Shami, Vol. 7 Page, 362*

Abu Jahm *Radiallahu Anhu* gave Rasulullah ﷺ a decorated Syrian sheet. —*Sahih Bukhari*

Muqawqis also gave Rasulullah ﷺ a collyrium container, a mirror and a comb. —*Majma', Vol. 4, Page 155*

The King of Aylah gave Rasulullah ﷺ a white mule and a striped sheet. —*Sirat ash-Shami, Vol. 9 Page, 28*

Rasulullah Sallallahu Alayhi Wasallam's gifts to his companions

Abdullah Ibn Unays *Radiallahu Anhu* received an *Asaa* from Rasulullah ﷺ. —*Tabarani/Sirat ash-Shami, Vol. 7 Page, 589*

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ gave a set of silk garments to Sayyiduna Umar, Ali and Usamah *Radiallahu Anhum* and instructed them to give it to their wives. —*Tahawi, Vol. 2, Page 346*

Nu'man *Radiallahu Anhu* narrates that Rasulullah ﷺ received grapes from Taif. Rasulullah ﷺ gave a bunch to him and instructed him to give it to his mother. —*Sunan Ibn Majah, Page 241**

Farwah Ibn Umar *Radiallahu Anhu* gave Rasulullah ﷺ a mule as a gift. Rasulullah ﷺ gave it to Sayyiduna Abu Bakr *Radiallahu Anhu*. — *Ibn Sa'd, Vol. 1, Page 491*

Sending edible items to Rasulullah Sallallahu Alayhi Wasallam's home

Sayyidah Aayesha *Radiallahu Anha* narrates that two months would pass at a time without there being a need to light a fire in the homes of the Rasulullah ﷺ's Wives. [This means that there was nothing to cook]. Urwah - the narrator of this Hadith asked Sayyidah Aayesha *Radiallahu*

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1 King of Alexandria

Anha what they lived on. Aayesha *Radiallahu Anha* informed him that they would live on dates and water. However, some Ansari neighbours had goats and they would send milk for Rasulullah ﷺ sometimes. —*Sahih Bukhari, Vol. 1, Page 349**

Giving left over food to someone

Jabir *Radiallahu Anhu* narrates that the food that used to be left-over after Rasulullah ﷺ had eaten would be returned to the home of Abu Ayyub *Radiallahu Anhu.* —*Tahawi, Vol. 2, Page 328*

Giving a gift away

Tamiim *Radiallahu Anhu* gave Rasulullah ﷺ a horse and Rasulullah ﷺ gave it to Sayyiduna 'Umar *Radiallahu Anhu.* —*Umdat al-Qari, Vol. 13, Page 22*

Gift from a Sahabiyyah

Sahl *Radiallahu Anhu* narrates that a woman brought a beautiful striped-sheet to Rasulullah ﷺ which she had weaved personally. Rasulullah ﷺ accepted it and wore it. —*Sahih Bukhari, Vol. 2, Page 865**

Instructing women to give gifts

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said the following whilst addressing a gathering of women: 'Confer gifts mutually even if you have nothing to exchange but the foot of a goat because giving gifts creates love and dispels malice.' —*Majma', Vol. 3, Page 142*

Can women give gifts without the permission of their husbands

Ka'b Ibn Malik *Radiallahu Anhu's* wife once brought some jewellery to Rasulullah ﷺ an desired to offer it as charity. Rasulullah ﷺ said: 'It is not permissible for a woman to make any decisions in her wealth without the approval of her husband.' Rasulullah ﷺ enquired if she had sought permission from Ka'b *Radiallahu Anhu* and she replied that she had done so. Rasulullah ﷺ sent someone to verify this and he returned with the same reply. Rasulullah ﷺ then accepted the jewellery. —*Sunan Ibn Majah, Page 172**

Sending gifts on wedding occasions

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ had just contracted a marriage to Sayyidah Zaynab *Radiallahu Anha*. His mother - Sayyidah Ummu Sulaym *Radiallahu Anha* - said to him: 'Wouldn't it be nice to send something for Rasulullah ﷺ?' He agreed with the idea. His mother then prepared a dessert made with dates, cheese and clarified butter. She then sent it to Rasulullah ﷺ. —*Sahih Bukhari, Vol. 2, Page 775**

Choosing the most opportune time to confer one's gift

Sayyidah Aayesha *Radiallahu Anha* narrates that the Sahabah were aware of the fact that Rasulullah ﷺ had a greater bond with her than the rest of his wives. Subsequently, if they wished to send any [edible] gift to Rasulullah ﷺ they would anticipate her night with Rasulullah ﷺ. —*Sahih Bukhari, Vol. 1, Page 351**

Giving the closer neighbour

Sayyidah Aayesha *Radiallahu Anha* narrates that she asked Rasulullah ﷺ which neighbour should she give a gift to as she had two neighbours. Rasulullah ﷺ directed her to give it to the neighbour who was nearest to her. —*Sahih Bukhari, Vol. 1, Page 353**

Accepting gifts despite its monetary value

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If somebody were to offer the foot of an animal to me I would accept it.' —*Sahih Bukhari, Vol. 1, Page 349**

Publicising someone's kindness is an expression of gratitude

Sayyidah Aayesha *Radiallahu Anha* is reported to have said that if a person receives a gift and he is unable to repay the kind gesture, he should publicise the kindness to others; this would be a form of expressing gratitude. —*Ibn Abi-d Dunya, Page 232/Targhib, Vol. 2, Page 79**

Do not accept gifts from one who is financially indebted to you

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If you have given a loan to someone do not accept a gift from him nor accept a ride

on his conveyance unless you used to accept these acts of kindness from him before he became indebted to you.' —*Mishkat, Page 226/Sunan Ibn Majah**

Abu Burdah *Radiallahu Anhu* narrates that when he came to Madinah Tayyibah he met Abdullah Ibn Salam *Radiallahu Anhu,* who said to him: 'Interest is rife in the land you come from. If you have rights upon a person do not accept a load of straw or a load of barley or a bundle of grass from him as this is interest.' —*Sahih Bukhari, Vol. 1, Page 538**

Gifts not to be refused
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ never refused perfume. —*Sahih Bukhari, Vol. 1, Page 351**

Repaying kindness with du'a
Hakam *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If somebody does any act of kindness to you, repay it with a similar act of kindness. If you are incapable of doing so then make *du'a* for the person.' —*Majma', Vol. 8, Page 181*

Du'a when receiving a gift
Usamah *Radiallahu Anhu* narrates that one who says *jazakallahu Khayran* upon receiving something from another has exceeded the requirements of praising [and thanking] him.' —*Targhib, Vol. 2, Page 77**

People of the gathering should be included in the gift
Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if a person receives a gift whilst in a gathering, the people around him should be included. —*Sunan al-Kubra, Vol. 6, Page 183*

Note: This refers to edible items specifically.

Anas *Radiallahu Anhu* narrates that the King of Rome sent a gift of honey to Rasulullah ﷺ. Rasulullah ﷺ distributed some of it among his companions. —*Haakim, Vol. 4, Page 135*

Abu Zarr *Radiallahu Anhu* narrates that a plate of figs was presented to Rasulullah ﷺ. Rasulullah ﷺ instructed his companions to partake of it. —*Sirat ash-Shami, Vol. 7 Page, 206*

A gift for interceding

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever intercedes on behalf of another and then receives something in return for the intercession has entered through one of the major doors of usury.' —*Mishkat, Page 326/Abu Dawud, Page 499*

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding Debts

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ took a loan of forty thousand on the occasion of the battle of Hunayn. When Rasulullah ﷺ settled the debt he made the following *du'a* for the creditor:

بَارَكَ اللّٰهُ فِي أَهْلِكَ وَمَالِكَ

Translation: May Allah bless you in your wealth and in your family. —Sunan an-Nisa'i, Vol. 2, Page 232 *

Note: Rasulullah ﷺ took loans in times of necessity. One who has compelling circumstances is permitted to take a loan.

Giving back more than the actual loan

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ settled the amount that was due to him and gave him more than the stipulated amount. —*Sahih Bukhari, Vol. 1, Page 322**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The best among you is one who repays his debts in the best manner.' —*Sahih Bukhari, Vol. 1, Page 322**

Abu Hurairah *Radiallahu Anhu* narrates that a beggar came to Rasulullah ﷺ. Rasulullah ﷺ took a loan of half a *wasaq*.[1] When the creditor came to receive his due, Rasulullah ﷺ gave him a complete *wasaq* and said: 'Half is a repayment of the debt and the other half is [a gift] from me.' —*Sunan al-Kubra, Vol. 5, Page 351*

Allamah Ayni says that it will be correct to give it and accept the excess as long as it not prearranged or expected. —*Vol. 13, Page 135*

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1 A *wasaq* is equivalent to 60 *Saa'* and a *Saa'* is equivalent to 3.2 kgs.

The reward for giving a loan

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I saw the following written on a door of paradise on the night of *Mi'raj*: 'The reward of charity is ten-fold whilst the reward of giving a loan is eighteen-fold'. —*Targhib, Vol. 2, Page 41/Sunan Ibn Majah**

The divine help of Allah for one who incurs a debt

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who takes the wealth of people, firmly resolving to repay it secures the divine help of Allah to settle the debt. Whoever takes the wealth of people intending to destroy it, Allah will destroy it [and he will never be able to settle the debt].' —*Sahih Bukhari, Vol. 1, Page 321**

Note: If a person takes a loan and intends to repay it Allah will arrange the means for it. However, if he has no intention of settling it circumstances will never allow him to do so.

Intending not to repay a loan is theft

Suhayb *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who incurs a debt with no intention of repaying it will appear before Allah on the day of Judgement as a thief.'—*Targhib*

Delaying payment unduly is oppression

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The undue delay in settling a debt is oppression.' —*Sahih Bukhari, Vol. 1, Page 323**

Benefits due to giving a loan is interest

Fadhalah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Acquiring benefit due to giving a loan is a type of interest.' —*Sunan al-Kubra, Vol. 5, Page 350*

The harm of debts

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'With the exception of the most prominent major sins the greatest sin with which a

person can appear before Allah on the day of judgement is an unsettled debt.' —*Abu Dawud, Vol. 2, Page 118**

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ would refuse to perform the *janazah* Salah of a person who passed away leaving unsettled debts. —*Abu Dawud, Vol. 2, Page 119**

Ibn Umar *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Sin less and you will have an easy death. Avoid taking loans and you will live a free person.' —*Targhib, Vol. 2, Page 596**

Paying with one's good deeds

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who passes away owing even a single *dinar* or *dirham* will pay for it with good deeds.' —*Sunan Ibn Majah, Page 173*

The reward of settling someone's debt

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ declined to perform the *janazah* salah of a person who had an outstanding debt. Ali *Radiallahu Anhu* volunteered to settle the debt on behalf of the deceased. Rasulullah ﷺ then led the Salah. Upon completing the salah Rasulullah ﷺ said: 'May Allah reward you well, O 'Ali. May Allah save you from His chastisement as you have saved your brother from the punishment of Allah. Whoever saves a Muslim from chastisement, Allah will protect him from His chastisement.' —*Targhib, Vol. 2, Page 606**

Writing off a debt

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If the thought of being protected from the agony and horror of the day of resurrection appeals to anyone then let him secure this by granting respite to a debtor or pardoning him entirely.' —*Sahih Muslim, Vol. 2, Page 18**

Huzayfah *Radiallahu Anhu* says that Rasulullah ﷺ narrated about a certain person who passed away and he was questioned about his good

deeds. He he said that he had always maintained the practice of granting his well-to-do debtors respite and decreasing the debt of those who were experiencing difficulty. Rasulullah ﷺ narrated that he was forgiven on account of this specific deed. —*Sahih Bukhari, Vol. 1, Page 322**

Buraydah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who grants respite to a debtor experiencing difficulty receives the reward of charity equivalent to the amount owed to him for each day that passes.' —*Majma', Page 138*

Settling all debts prior to Hajj

Abu Hurairah *Radiallahu Anhu* narrates that a person asked Rasulullah ﷺ if Hajj was obligatory upon him as he had debts to settle. Rasulullah ﷺ instructed him to settle his debts first.' —*Majma', Vol. 4, Page 132*

Sa'd *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if a person is martyred and resurrected, martyred again and resurrected and then martyred for a third time, he would still not enter paradise unless his debts are settled. —*Sunan al-Kubra, Vol. 5, Page 355/Bazzar, Vol. 2, Page 116/Mishkat, Page 254-Musnad**

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said that all the sins of a martyr are forgiven except debts. —*Sahih Muslim, Vol. 2, Page 135**

Seeking refuge from debt

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to recite the following *du'a:*

اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ

*Translation: O Allah, I seek refuge from sins and debts. —Sahih Bukhari, Vol. 1, Page 322**

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following *du'a:*

أَعُوْذُ بِاللهِ مِنَ الْكُفْرِ وَالدَّيْنِ

Translation: I seek refuge in Allah from disbelief and debts.

Hearing Rasulullah ﷺ making the above *du'a* a person enquired: 'O messenger of Allah, are you equating disbelief with debts?' Rasulullah ﷺ said: 'Yes.' —*Sunan Nisa'i, Vol. 2, Page 315**

Pertinent supplications for settlement of debts

A slave who had agreed to pay his master a specific sum of money for his freedom was having difficulty in meeting the payments. He requested financial aid from Sayyiduna Ali *Radiallahu Anhu.* Sayyiduna 'Ali *Radiallahu Anhu* said:'Should I not teach you a supplication taught to me by Rasulullah ﷺ whereby if your debts were equivalent in value to Mount *Sabiir* [in Yemen] Allah would arrange for its settlement? He then taught him the following *du'a*:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Translation: O Allah, Let your halal suffice me against that which you have declared haraam and I your grace grant me independence from everybody besides You.' —Targhib, Vol. 2, Page 613 *

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ once found him missing from Jumu'ah Salah. Upon completing the salah Rasulullah ﷺ paid him a visit and enquired about his absence. He informed Rasulullah ﷺ that he owed a Jew an *ouqiyah* of gold. The Jew confronted him just as he was leaving for Salah and he would not allow him to proceed. Rasulullah ﷺ said: 'O Mu'az, should I not teach you a supplication whereby even if you had debts equivalent to a mountain Allah would settle them? Supplicate in the following words:

اَللّٰهُمَّ مَالِكَ الْمُلْكِ ، تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ ، وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ، وَتُعِزُّ مَنْ تَشَاءُ ، وَتُذِلُّ مَنْ تَشَاءُ ، بِيَدِكَ الْخَيْرِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَحْمَانُ الدُّنْيَا وَالآخِرَةِ ، تُعْطِيهُمَا مَنْ تَشَاءُ ، وَتَمْنَعُ مِنْهُمَا مَنْ تَشَاءُ ، إِرْحَمْنِي رَحْمَةً تُغْنِيْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ

—*Targhib, Vol. 3, Page 614**

Sayyiduna Abu Bakr *Radiallahu Anhu* relates that Rasulullah ﷺ taught him a *du'a* which Isa *Alayhis Salam* used to teach to his companions. If anyone has debts equivalent to a mountain of gold Allah would settle it. The *du'a* is:

اَللّٰهُمَّ فَارِجَ الْهَمِّ وَكَاشِفَ الْكَرْبِ ، مُجِيْبَ دَعْوَةِ الْمُضْطَرِّيْنَ ، رَحْمٰنَ الدُّنْيَا وَالْاٰخِرَةِ ، أَنْتَ رَحْمَانِي فَارْحَمْنِي رَحْمَةً تُغْنِيْنِي بِهَا عَنْ مَنْ سِوَاكَ

Sayyiduna Abu Bakr *Radiallahu Anhu* also recited the above *du'a* for relief from a debt and found it very effective. —*Targhib, Vol. 2, Page 616* *

Rasulullah ﷺ once entered the Masjid and found Abu Umamah *Radiallahu Anhu* sitting in the Masjid. Rasulullah ﷺ enquired what brought him to the Masjid at a time when no obligatory Salah was due. He told Rasulullah ﷺ that he was overwhelmed with debt. Rasulullah ﷺ said: 'Should I not teach you a *du'a* whereby your debts and grief will go away?' Rasulullah ﷺ directed him to make the following *du'a* every morning and evening:

اَللّٰهُمَّ إِنِّى أَعُوْذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ ، وَأَعُوْذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ وَالْبُخْلِ ، وَأَعُوْذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ وَقَهْرِ الرِّجَالِ

Translation: O Allah; I seek refuge from worry and grief; from laziness and helplessness; from cowardice and stinginess and from overwhelming debts and being subjugated to man.' —Abu Dawud, Vol. 1, Page 224 *

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding keeping Chickens

Waking up when the rooster crows
Sayyidah *Aayesha Radiallahu Anha* narrates that Rasulullah ﷺ used to wake up for Tahajjud Salah when the rooster crowed. —*Sahih Bukhari, Vol. 1, Page 152**

Note: Allamah Ibn Battaal says that the rooster begins crowing after two-thirds of the night has lapsed. This implies that Rasulullah ﷺ would spend the last-third of the night in worship. —*Fath al-Baari, Vol. 4, Page 17*

Some scholars maintain that the rooster crows twice at night. Its first crow signifies the commencement of the last-third of the night, whilst the second crow is at the time before true dawn.

A rooster awakens one for Salah
Khalid *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Do not hurl abuse on the rooster as it awakens you for Salah.' —*Abu Dawud, Vol. 2, Page 348* *

Note: This refers to the early-morning crowing of the rooster, which awakens one for late-night devotions as well as for Fajr Salah.

The benefits of keeping chickens
Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ advised them to keep white roosters saying that Shaytan, sorcerers, snakes and scorpions would not come near a home that has a white rooster. —*Bayhaqi/Sirat, Vol. 7 Page, 414*

Sunnah procedure upon hearing the rooster crow
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Seek

the grace of Allah when you hear the rooster crowing as it has seen an angel.' —*Sahih Bukhari/Sahih Muslim, Vol. 2, Page 351**

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding Horses

Riding a horse

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ was once seated on a bare horse, i.e. it had no saddle. Rasulullah ﷺ had his sword suspended around his neck. —*Sahih Bukhari, Vol. 1, Page 401**

Note: Rasulullah ﷺ rode horses on many occasions. Rasulullah owned horses and took particular care of them.

Horses are blessed animals

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Goodness is intertwined in the forelock of the horse till the day of resurrection.' —*Sahih Bukhari, Vol. 1, Page 399**

Reward for rearing a horse

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If one who possesses Imaan and has true conviction in the promised reward of Allah rears a horse for the sake of Allah, all that it has consumed as solids and liquids as well as its urine and dung will be weighed in his scales of good deeds on the day of resurrection.' —*Sahih Bukhari, Vol. 1, Page 400**

Note: Rearing a horse for the sake of Allah refers to rearing it for use in Jihad.

Rasulullah Sallallahu Alayhi Wasallam's horses

Sahl *Radiallahu Anhu* narrates that a particular horse of Rasulullah ﷺ, called *al-Luhayf* or *al-Lukhayf* used to stay in their orchard. —*Sahih*

*Bukhari, Vol. 1, Page 400**

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ's first horse was purchased from a man from the *Banu Fazarah* tribe. It was purchased for ten *ouqiyah*. Rasulullah ﷺ mounted this horse when proceeding to Uhud for battle. — *Ibn Sa'd, Vol. 1, Page 489/Sirat, Vol. 7 Page, 396*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a horse named *al-Murtajiz*. — *Ibn Sa'd, Vol. 1, Page 490*

Sahl *Radiallahu Anhu* narrates Tamiim *Radiallahu Anhu* gave Rasulullah ﷺ a horse as a gift. It was known as *al-Ward*. Rasulullah ﷺ later on gave this horse to Umar *Radiallahu Anhu*. — *Ibn Sa'd, Vol. 1, Page 490*

Ibn al-Qayyim narrates that there is a consensus of opinion regarding seven horses which Rasulullah ﷺ owned. Their names are: *as-Sakab; Murtajiz; Luhayf; Mazaz; Zarb; Sajjah* and *al-Ward*. —*Zad al-Ma'ad, Vol. 1, Page 134*

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding Conveyances

Rasulullah Sallallahu Alayhi Wasallam utilised all forms of conveyance

Ibn al-Qayyim says that Rasulullah ﷺ rode horses, camels, donkeys and mules. Rasulullah ﷺ rode saddled and unsaddled horses. Sometimes he would ride the horse very fast. Rasulullah ﷺ would usually be seated alone. At times he had a second person seated behind him. —*Zad al-Ma'ad, Vol. 1, Page 159*

Riding horses

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ was once seated on a bare horse, i.e. it had no saddle. Rasulullah ﷺ had his sword hanging around his neck. —*Sahih Bukhari, Vol. 1, Page 401**

Riding a camel

Muhammad Ibn Ibrahim narrates that the camel which Rasulullah ﷺ used on his migration to Madinah was named *Qaswa*. —*Sirat, Vol. 7 Page, 409*

Qudamah narrates that he saw Rasulullah ﷺ seated on a camel known as *Sahbaa* during the Hajj journey. Rasulullah ﷺ carried out the ritual of *Rami* [pelting] from his camel. —*Sirat, Vol. 7 Page, 409*

Rasulullah Sallallahu Alayhi Wasallam's camels

Qaswa - the camel upon which Rasulullah ﷺ undertook the migration to Madinah Tayyibah.

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a camel known as *Adhba'*. —*Sahih Bukhari, Vol. 1, Page 402**

Sahbaa is the name of the camel upon which Rasulullah ﷺ performed Hajj. This is according to a report by Qudamah *Radiallahu Anhu*. —*Ibn*

Sa'd, Vol. 1, Page 493

Ibn Umayr *Radiallahu Anhu* narrates that Rasulullah ﷺ had a camel called *Askar.*

Abu Ishaq narrates that on the occasion of the peace treaty of Hudaybiyyah the camel upon which Rasulullah ﷺ despatched Firash *Radiallahu Anhu* to the Qureysh was known as *Tha'lab.*

Sahriyya was the name of the camel which Rasulullah ﷺ received as booty after the battle of Badr. It belonged to Abu Jahl.

Another narration mentions Rasulullah ﷺ owning a camel known as *Jad'aa. — Ibn Sa'd, Vol. 1, Page 493/Sirat, Vol. 7 Page, 409*

The scholars of Hadith have written that the above camels were specifically used for riding and travelling. In addition to the above, Rasulullah ﷺ had seven camels from which milk was obtained. Their names are: *Muhrah; Shaqra'; ar-Rayaa; Burdah; Samraa'; Ariis and Hanaa'.*

Rasulullah Sallallahu Alayhi Wasallam's mules

Rasulullah ﷺ had seven mules. Ibn al-Qayyim says that Rasulullah ﷺ rode mules even though the Arabs generally did not ride mules. *—Zad al-Ma'ad, Vol. 1, Page 402*

Note: Rasulullah ﷺ never purchased any of these mules; all of them were given to him as gifts. Details of these follow hereunder:

- *Daldal* – Imam Zuhri narrates that Farwah al-Juzami gave this mule to Rasulullah ﷺ as a gift. *—Ibn Sa'd, Vol. 1, Page 491*

Alqamah also narrates that Rasulullah ﷺ's mule's name was *Daldal.* Ibn Asakir says that this mule lived till the era of Sayyiduna Ali *Radiallahu*

Anhu. In fact, Ali *Radiallahu Anhu* rode this particular mule whilst proceeding to battle against the *Khawarij.* —*Sirat, Vol. 7 Page, 403*

- *Fiddah* – According to Abu Humayd *Radiallahu Anhu* this mule was given to Rasulullah ﷺ by the king of *Aylah.*

Note: This mule was also known as *Baydaa'.* Rasulullah ﷺ rode this mule during the famous battle of *Hunayn.* Abu Sufyan Ibn Harith *Radiallahu Anhu* was holding its reins. —*Sahih Bukhari, Vol. 1, Page 402**

- An unnamed mule was given to Rasulullah ﷺ by *Kisra.* Abu Salih as-Shami says that it was actually given by the son of *Kisra* and not *Kisra* himself.

- Negus, the King of Abyssinia also gave Rasulullah ﷺ a mule. —*Sirat, Vol. 7 Page, 405*

Riding a donkey

Rasulullah ﷺ rode donkeys as well. Abu Zarr *Radiallahu Anhu* narrates that he sat behind Rasulullah ﷺ on the back of a donkey. —*Sirat, Vol. 7 Page, 376*

Rasulullah ﷺ's donkey's name was *Ufayr.*

A narration of Zamil *Radiallahu Anhu* mentions that Farwah al-Juzami gave the donkey named *Ya'fur* to Rasulullah ﷺ. —*Sirat, Vol. 7 Page, 406 /Ibn Sa'd, Vol. 1, Page 492*

Seating another person upon one's conveyance

Anas *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ proceeded for a battle or an expedition he would always seat a companion behind him on his animal.

Seating children behind one

Abdullah Ibn Ja'far *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ returned from a journey the children of Madinah Munawwarah would come out to receive him and welcome him. He narrates: 'Once Rasulullah ﷺ seated me in front of him and placed one of Fatimah *Radiallahu Anha's* children behind. The three of us entered Madinah in this manner.'

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ once returned from a journey and seated Qatham in front and Fadhl behind him.

Note: These were the two brothers of Ibn Abbas *Radiallahu Anhum.*

This indicates the manner in which Rasulullah ﷺ dealt with little children. He would seat them with him on his conveyance.

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding Goats

It is a Sunnah to rear goats

Muhammad Ibn Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ Wasallam's goats used to graze near Mount Uhud during the day and they used to take shelter near his home at night. —*Ibn Sa'd, Vol. 1, Page 496/Sirat, Vol. 7 Page, 413*

Ibn al-Qayyim has written that Rasulullah ﷺ kept a hundred goats. As soon as the number increased one would be slaughtered so that the figure remained at a hundred. He also says that seven of these goats, which gave milk used to stay by Rasulullah ﷺ. Ummu Ayman *Radiallahu Anha* used to tend to them and she would take them for grazing. —*Zad al-Ma'ad, Vol. 1, Page 160*

Living on goat's milk

Sayyidah Ummu Salamah *Radiallahu Anha* narrates: 'We had seven goats and they used to be taken to Uhud or *Jumar* for grazing. In the evening they would be brought back home. We used to survive on goat and camel milk.' —*Ibn Sa'd, Vol. 1, Page 496*

Grazing goats and sheep

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Every prophet of Allah grazed goats.' The Sahabah enquired: 'Did you also graze goats, O messenger of Allah?' Rasulullah ﷺ replied that he had certainly grazed goats. —*Sahih Bukhari, Vol. 1, Page 301**

Rasulullah ﷺ grazed goats at the age of twenty. It is also established that Rasulullah ﷺ grazed animals with his step-brothers whilst living with Halimah Sa'diyyah *Radiallahu Anha*. —*Umdat al-Qari, Vol. 12, Page 79*

Note: Every prophet of Allah grazed goats and sheep. Grazing these

animals sows humility, patience, tolerance, forbearance, tenderness and compassion.

An excellent means of earning

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah has kept livelihood in farming and grazing animals.' —*Ibn Abi-d Dunya, Page 91*

Merits of rearing goats

Ummu Haani *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Rear goats; indeed there is *barakah* in goats.' —*Sunan Ibn Majah*

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Grazing goats is encouraged for you since goats are animals of paradise.' —*Majma', Vol. 4, Page 70*

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A goat in a home is a source of one blessing; two goats are two blessings and three attract three blessings.' —*Adab al-Mufrad, Page 174*

The Sublime Conduct of
Rasulullah Sallallahu Alayhi Wasallam
Regarding Travelling

Travelling enhances one's health

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Travel and undertake journeys for it will enhance your health.' —*Jaami' as-Saghir, Page 284/Abu Nu'aym- at-Tibb*

Note: Change of climate and environment is proven to be an excellent way of enhancing one's wellbeing.

Significance of zikr whilst travelling

Uqbah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who engages in the remembrance of Allah during his journey is accompanied by angels. One who engages in singing [or listening to] songs and lyrics has the devil as his companion.' —*Kanz, Vol. 3, Page 38*

Travel – a portion of punishment

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Travelling is a portion of punishment; it breaks down one's normal routine of sleeping, eating and drinking. Therefore, if anyone has accomplished the purpose of his journey he should return to his family promptly.' —*Sahih Bukhari, Vol. 1, Page 242**

Note: It is a well known that travelling is a great inconvenience and it disrupts one's routine. On account of its hardships it has been declared a portion of punishment. One should only travel if the need arises and one should never prolong a journey beyond the required time.

Commencing a journey on a Thursday

Ka'b *Radiallahu Anhu* narrates that Rasulullah ﷺ left for the Expedition of Tabuk on a Thursday. He narrates that Rasulullah ﷺ preferred

commencing his journey on a Thursday. —*Sahih Bukhari, Vol. 1, Page 414**

Note: One should commence one's journey on a Thursday. A narration mentions that there is special blessing for this *ummah* on a Thursday morning. —*Fath al-Baari, Vol. 6, Page 113*

It is better to travel in the early part of the day

Sakhar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O Allah, bless my *ummah* in the early part of its morning.' Consequently, Rasulullah ﷺ despatched his armies in the early part of the day.

The Sahabi who transmits this Hadith was a businessman. He would always send his business caravans early in the morning and he narrates that he achieved extraordinary financial prosperity through this. —*Sunan al-Kubra, Page 151/Mishkat, Page 339**

Travelling in Ramadan

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ set out for Makkah Mukarramah in the month of Ramadan whilst he was fasting. —*Sahih Bukhari, Vol. 1, Page 260**

Note: There is no reprehension in travelling in the month of Ramadan if necessary. The traveller is at liberty to fast in that state or to make up for missed fasts later on. —*Umdat al-Qari, Vol. 14, Page 319*

Travelling on a Friday

Ibn Abi Zi'b says: 'I saw Ibn Shihab undertaking a journey on a Friday and I asked him about it. He informed me that Rasulullah ﷺ also travelled on a Friday. —*Musannaf, Vol. 2, Page 106*

Ibn Shihab narrates that Rasulullah ﷺ commenced a journey on a Friday at the time of *Salat ad-Duha,* well before the onset of the Jumu'ah Salah. —*Musannaf, Number 5540*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ despatched Abdullah Ibn Rawahah *Radiallahu Anhu* for *Jihad* on a Friday. Abdullah Ibn Rawahah sent his companions ahead of him and decided to leave after performing the Jumu'ah Salah with Rasulullah ﷺ. Rasulullah ﷺ saw him in the congregation and asked him why he had not departed with his companions. He informed Rasulullah ﷺ about his desire to perform Jumu'ah behind Rasulullah ﷺ. Rasulullah ﷺ told him that even if he were to spend all the wealth of the world in charity, he would not be able to gain the reward received by those who had set out in the morning. —*Musnad/Zad al-Ma'ad, Vol. 1, Page 383*

Note: The merit of setting out in Jihad supersedes the greatest Salah and the most phenomenal types of worship of Allah in the most blessed locations by far.

Travelling at night

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Travel at night as the earth folds up during the night.' —*Haakim/Sunan Abu Dawud**

Note: Travelling at night actually refers to travelling in the last portion of the night. This portion of the night is referred to as *duljah*. Ibn Rajab says that this is good time to traverse actual distances as well as spiritual distances. —*Fath al-Baari, Ibn Rajab*

The prohibition of travelling all alone

Amr Ibn Shu'ayb narrates that Rasulullah ﷺ said: 'A person travelling alone is a devil; two people travelling together are also devils; three people travelling together are a *jama'ah* [a group].' —*Tirmizi/Mishkat, Page 339*

Sayyiduna Umar *Radiallahu Anhu* said: 'Nobody should travel alone at night nor sleep in a house all alone at night.' —*Musannaf, Vol. 10, Page 431*

Note: In early times, people travelled upon animals and their journeys took them through forests, jungles and deserts. Since there are hazards in travelling Rasulullah ﷺ prohibited them from travelling alone. If a need arises to travel alone and adequate arrangements cannot be made to find a companion, then such travelling would be allowed. Imam Bukhari has a chapter in his *Sahih* which carries the following title: 'Chapter concerning travelling alone'. He establishes its permissibility when necessary. He also has a chapter with the following title: 'Chapter regarding two people travelling' and he establishes that this is acceptable if the situation demands. —*Vol. 1, Page 399**

Performing Salah before departing

Ibn Mas'ud *Radiallahu Anhu* narrates that a person informed Rasulullah ﷺ that he was departing on a business journey to Bahrain. Rasulullah ﷺ advised him to perform two *raka'at* of Salah [before departing]. —*Majma', Vol. 2, Page 287*

Mut'im *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who undertakes a journey cannot leave a better substitute for his family than the two *raka'at* of Salah he performs before departing.' —*Musannaf, Vol. 2, Page 87/Azkar, Page 250*

Abdullah Ibn Umar is renowned for his diligent observance of the sunnah practices of Rasulullah ﷺ.. Consequently, it is reported that he would first proceed to the Masjid and perform two *raka'at* of Salah before leaving on any journey —*Musannaf, Vol. 2, Page 81*

Note: Imam Nawawi says that one should recite *Surah Kafirun* in the first *rak'ah* and *Surah Ikhlas* in the second. Other scholars suggest that one should recite *Surah Falaq* and *Surah an-Naas* in the first and second *raka'at*. One should recite *Aayat al-Kursi* upon completing Salah. A narration mentions that reciting *Aayat al-Kursi* before departing will save one from every unpleasant thing till one returns. —*Azkar, Page 250*

Taking provisions

Sayyidah Asma *Radiallahu Anha* narrates that she arranged food, water and a tablecloth for Abu Bakr *Radiallahu Anhu* for the migration journey. —*Sahih Bukhari, Vol. 1, Page 418**

Suwayd *Radiallahu Anhu* narrates that he accompanied Rasulullah ﷺ on the journey to Khaybar. They performed Asar salah at a place called *Sahbaa*. Rasulullah ﷺ then requested food and *sawiiq* was presented to him. —*Sahih Bukhari, Vol. 1, Page 418**

Jabir *Radiallahu Anhu* narrates that 300 Sahabah once set out on a campaign and he was one of them. Every person carried his provisions over his shoulder. When their supplies were depleted they were rationed to one date for the entire day. —*Sahih Bukhari, Vol. 1, Page 419**

Note: It is encouraged to travel with adequate provisions so that one does not suffer hardships on the journey.

Advice for a person undertaking a journey

Abu Hurairah *Radiallahu Anhu* narrates that a person intending to undertake a journey requested advice from Rasulullah ﷺ. Rasulullah ﷺ advised him to observe *Taqwa* and to recite *takbir* upon every incline or elevated place. When he turned to leave, Rasulullah ﷺ made the following supplication:

اَللّٰهُمَّ اَطْوِ لَهُ الْبُعْدَ ، وَهَوِّنْ عَلَيْهِ السَّفَرَ

*O Allah; shorten the distance of his journey and make the journey easy. —Tirmizi/Mishkat, Page 214**

Supplication for a traveller

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following supplication when bidding farewell to a traveller:

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَاَمَانَتَكَ وَخَوَاتِيْمَ عَمَلَكَ

I entrust to Allah the welfare of your religion, the safety of your possessions and the protection of the final moments of your life. —Azkar, Page 252

Ibn Umar adds that Sayyiduna Luqman *Alayhis Salam* said: 'Anything that is entrusted to Allah is surely under His protection.'

Musa *Rahimahullah* narrates that he intended going on a journey and he went to meet Abu Hurairah *Radiallahu Anhu* before departing. Abu Hurairah *Radiallahu Anhu* said: 'I will bid farewell to you in the manner in which Rasulullah ﷺ bid farewell to me.' He then recited the following:

أَسْتَوْدِعُكَ اللّٰهَ الَّذِيْ لَا يَضِيْعُ وَدَائِعُهُ

I entrust you to Allah, who does not allow that which has been entrusted to Him to be destroyed. — Musnad *

Appointing an Imam when travelling

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When you travel appoint the most learned amongst you to be the Imam.' — *Majma', Vol. 5, Page 258*

Note: It is recommended to appoint a leader when travelling as well as an Imam. Shah Abdul Haqq says that in addition to having a good demeanour, a leader should be intelligent and experienced. He should also be magnanimous and selfless. —*Uswah, Page 212*

Selecting a leader

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When three people travel together, one should be appointed the *Amir* [leader].' —*Mishkat, Page 339/Sunan Abu Dawud* *

Note: Mulla Ali Qari has written that even when two people are travelling together, one should be appointed to be the *Amir*. —*Mirqat, Vol. 4, Page 216*

Requesting du'a from one proceeding for Umrah
Ibn Umar narrates that when Sayyiduna 'Umar *Radiallahu Anhu* took leave from Rasulullah ﷺ to perform Umrah then Rasulullah ﷺ permitted him to go and said: 'Do not forget us in your supplications.' —*Sunan Abu Dawud/Tirmizi*

Note: The supplications of are traveller are accepted; hence, it is good to request them to supplicate on one's behalf. Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Three person's supplications are readily accepted; the fasting person, the traveller and the oppressed.' —*Kanz, Vol. 2, Page 61/Bayhaqi/ Jaami' as-Saghir, Page 208*

Travelling with one's wife
Umm al-Mu'minin - Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ intended taking any of his wives with on a journey, he would draw lots and take the wife whose name was drawn. —*Sahih Bukhari, Vol. 1, Page 403**

Items to carry whilst travelling
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ always carried the following items with him on a journey: a mirror, a collyrium container, a comb, a *miswak*, a small stick used for scratching [areas that are difficult to reach when there is an itch]. —*Bayhaqi/Kanz, Vol. 7, Page 60*

Taking care of one's belongings on journey
Uthman *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When you camp at any place and off-load your luggage, draw a circle around it and say:

اَللّٰهُ رَبِّيْ لَا شَرِيْكَ لَهٗ

Allah is my Lord. He has no partner.
This will ensure the safety of one's belongings. —*Kanz, Vol. 6, Page 409*

Travelling with a personal attendant
Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ arrived in Madinah Tayyibah he had no personal attendant. Abu Talhah held him by his hand, took him to Rasulullah ﷺ and said: 'O messenger of Allah; Anas is an intelligent lad. He will be your attendant.' Anas *Radiallahu Anhu* narrates that he remained in the service of Rasulullah ﷺ thereafter, whether he was at home or abroad. —*Sahih Bukhari, Vol. 1, Page 388**

A narration in *Sahih Bukhari* mentions that Anas *Radiallahu Anhu* accompanied Rasulullah ﷺ on his journey to Khaybar. —*Vol. 1, Page 405**

A traveller gets the full reward for devotional activities which cannot be maintained whilst travelling
Abu Musa *Radiallahu Anhu* narrates that he heard Rasulullah ﷺ saying: 'One who falls ill or undertakes a journey continues to receive the reward of actions he routinely carried out whilst at home and in good health.' —*Sahih Bukhari, Vol. 1, Page 420*

Virtue of death as a traveller
Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The death of a traveller is considered to be martyrdom.' —*Ibn Majah, Page 116**

Ibn Umar *Radiallahu Anhu* narrates that a resident of Madinah Tayyibah passed away in Madinah. Rasulullah ﷺ performed the funeral prayer and remarked: 'If only he had passed away in some other place besides his hometown.' A Sahabi enquired about the reason for this remark. Rasulullah ﷺ said: 'One who passes away in a place other than his hometown would be granted a paradise equivalent to the distance between his hometown and the place of his death.' —*Ibn Majah, Page 116* *

Calling out the Azaan and Iqamah whilst on journey
Malik *Radiallahu Anhu* narrates that he and his cousin visited Rasulullah ﷺ. When they were departing, Rasulullah ﷺ said: 'Call out the *Azaan* and *Iqamah* when you are travelling and let the elder among you lead the Salah.' —*Tirmizi, Vol. 1, Page 50**

Omitting the Sunnah Salah whilst travelling
Ibn Umar *Radiallahu Anhu* narrates: 'I accompanied Rasulullah ﷺ on a journey and I did not see him performing the *Sunnah* and optional *Salah* whilst travelling.' —*Sahih Bukhari, Vol. 1, Page 149**

The Sunnah of Fajr should never be omitted?
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ never omitted the two Sunnah before Fajr whether he was at home or abroad, whether he was ill or in good health.

Note: The two Sunnah before Fajr is the most important of all the Sunnah Salah. Rasulullah ﷺ said: 'Do not omit them even if you are being trampled by horses.' —*Abu Dawud, Vol. 1**

Shortening the Qira'ah whilst travelling
Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ recited Surah *Kafirun* and *Ikhlas* in the two *raka'at* of Fajr salah which he led whilst on journey. —*Majma', Vol. 2, Page 133*

Ibrahim a-Nakha'ii narrates that the Sahabah used to recite from the *Qisar al-Mufassal* section when on journey. This is the section containing the shortest chapters. It commences with Surah *Bayyinah* and continues till the end of the Qur'an Majid. —*Musannaf, Vol. 1, Page 366*

Note: Shortening the recitation is established from the practice of Rasulullah ﷺ and his illustrious companions.

Concession to perform optional Salah upon a conveyance

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would perform the [optional] night salah whilst on his conveyance, irrespective of the direction the animal was facing. He performed the postures of *ruku'* and *sujud* by indication. These were non-obligatory prayers. —*Sahih Bukhari, Vol. 1, Page 136/Mishkat, Page 118* *

Note: It is permissible to perform optional Salah whilst seated on a moving conveyance or any other mode of transport. Indications of the head suffice for the postures of *ruku'* and *sajdah*. This Salah can be performed in the direction being travelled instead of facing the Qiblah. This exception to the general procedure of Salah is only applicable to optional, non-obligatory Salah.

Tahajjud upon a conveyance whilst on journey

Aamir *Radiallahu Anhu* narrates that his father said: 'I saw Rasulullah ﷺ performing Tahajjud upon his conveyance, facing the direction being travelled by the animal.' —*Sahih Bukhari, Page 148**

The supplication of a traveller

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Three person's supplications are readily accepted: the supplication of a father for his child; the supplication of an oppressed person and the supplication of the traveller.' —*Targhib, Vol. 4, Page 84/Sunan Abu Dawud**

Animal sacrifice whilst on a journey

Thawban *Radiallahu Anhu* narrates that Rasulullah ﷺ offered *Qurbani* [animal sacrifice] and then said to him:, 'O Thawban, treat this meat for us.' Thawban *Radiallahu Anhu* says: 'We ate this meat throughout our journey until we returned to Madinah Tayyibah.' —*Abu Dawud, Vol. 2, Page 33**

Note: In those times meat used to be dried so that it could be used over

a period of time without going bad. A traveller is not obligated to offer *Qurbani*. However, if he does so, he would be fulfilling a Sunnah.

Serving one's companions whilst travelling

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The actual leader of a group of travellers is the one who serves his companions. The reward of one who takes a leading role in serving his companions cannot be surpassed by any action of theirs except martyrdom.' —*Mishkat, Page 340/Bayhaqi**

Allamah Ayni says that if one cannot engage in optional salah or fast on account of his preoccupation with serving his companions, he will receive a greater reward than them due to serving others. —*Umdat al-Qari, Vol. 14, Page 174*

Subsequently a few Sahabah who were not fasting on one particular journey assisted and served those who were exhausted due to fasting. Rasulullah ﷺ remarked: 'Those who were not fasting certainly achieved greater rewards today.' —*Sahih Bukhari, Vol. 1, Page 404**

Contracting a marriage and receiving the bride whilst on journey

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ Married Sayyidah Safiyyah Bint Huyay *Radiallahu Anha* after the conquest of Khaybar. The *walimah* feast was celebrated during the journey. —*Sahih Bukhari, Vol. 1, Page 405**

When to return to one's family?

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would not go to his family at night if he returned to Madinah at night. He would return in the morning or evening. —*Mishkat, Page 339/Sahih Bukhari**

Note: Returning home late at night without prior notice to one's family causes inconvenience and it should be avoided. Jabir *Radiallahu Anhu*

narrates that Rasulullah ﷺ said: 'The best time for returning to one's family after a journey is the early portion of the night.' —*Mishkat, Page 340/Sunan Abu Dawud**

Bringing gifts for one's family

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Bring gifts for your family members upon returning from a journey.'—*Dar Qutni, Vol. 2, Page 300/Kanz, Vol. 6, Page 702*

Note: Allamah Munawi says that it is *mustahab* to bring something for one's wife, children and servants, which would please them and make them happy. —*Faydh al-Qadiir, Vol. 2, Page 415*

It is Sunnah to meet relatives and associates before departing

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When anyone intends travelling he should meet his fellow brothers, for their supplications when added to his own supplications would only be a means of additional goodness.' —*Majma', Vol. 10, Page 135**

Hastening to return home

Abu Humayd *Radiallahu Anhu* narrates that when Rasulullah ﷺ was returning home from a journey, he would say: 'I am hurrying back to Madinah. Anyone who is in a hurry to get back could accompany me.' —*Sahih Bukhari, Vol. 1, Page 421**

Note: Travels should not be prolonged unduly. When the purpose of the journey is accomplished, one should hasten to one's home which is the comfort zone.

Performing Salah upon return

Ka'b *Radiallahu Anhu* narrates that Rasulullah ﷺ used to enter Madinah at forenoon after a long journey. He would initially proceed to the Masjid and offer two *raka'at* of Salah. —*Mishkat, Page 339/Bukhari**

Visiting the Masjid before going home

Jabir *Radiallahu Anhu* narrates: 'I accompanied Rasulullah ﷺ on a journey. Upon our return to Madinah, Rasulullah ﷺ said to me: 'Go to the Masjid and perform two *raka'at* of Salah.' —*Sahih Bukhari, Vol. 1, Page 434**

Abu Tha'labah *Radiallahu Anhu* narrates that when Rasulullah ﷺ returned from a journey, he would initially perform two units of Salah. Rasulullah ﷺ would then visit Sayyidah Fatimah az-Zahra', before visiting any of his wives. —*Tabarani/Kanz, Vol. 1, Page 59*

Meeting and embracing a traveller who has returned

Ja'far *Radiallahu Anhu* narrates that when he returned from Abyssinia Rasulullah ﷺ met him and embraced him.' —*Mishkat, Page 40 / Sharh as-Sunnah**

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ was at her home when Zayd Ibn Harithah *Radiallahu Anhu* returned to Madinah Tayyibah. Zayd *Radiallahu Anhu* knocked at the door. Rasulullah ﷺ rushed to receive him, dragging his sheet along whilst his upper body was bare. Rasulullah ﷺ met him and then embraced him. —*Mishkat, Page 402/Tirmizi**

Note: It is Sunnah to make *musafahah* [shake hands] and *mu'anaqah* [embrace] with travellers upon their return.

Receiving and welcoming travellers upon their return

Saa'ib *Radiallahu Anhu* says: 'We went till *Thaniyyat al-Wada'* with the rest of the children to receive and welcome Rasulullah ﷺ.' —*Sahih Bukhari, Vol. 1, Page 433**

Note: When departing for a journey it is the duty of the traveller to meet his family and companions. However, it is their obligation to receive and

meet him when he returns.

Inviting people to a meal upon returning from a journey
Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ used to slaughter a camel or a cow upon his return to *Madinah Tayyibah. —Sahih Bukhari, Vol. 1, Page 434**

Ibn Umar *Radiallahu Anhu* also used to avoid fasting after returning from a journey so that he could have meals with his visitors. *—Sahih Bukhari, Vol. 1, Page 434**

Note: It is Sunnah to invite family members and associates to a meal after returning from a period of absence such as Hajj, etc. This should not be done for the sake of name and fame.

Etiquettes of travelling

- One should take care of necessary matters and settle debts before setting off on a journey.
- One should leave sufficient provisions for family members so that they are not faced with difficulty.
- One should have sufficient funds for the journey so as to remain self-sufficient. Instead, one should have extra provisions so that one may spend on others.
- One should be patient and tolerant when travelling and avoid getting angry.
- One should be kind and magnanimous to fellow travellers and should assist them in every possible way. It is an honour to be of service to others.
- One should have a suitable companion to travel with if possible.
- If a group of people are travelling, one person should be appointed the *Amir*.
- All decisions should be made after mutual consultation. Mutual consultation brings about the best possible course of action.
- A traveller should be seen-off by family members and relatives.
- One should meet relatives, pray for them and request *du'a* before leaving. It is encouraged to entrust each others welfare to Allah Ta'ala.
- An important journey should be preceded by *Salat al-Istikharah*.
- One should perform two or four *raka'at* of salah before departing. The Hadith offers both options.
- It is better to commence a journey on Thursday. Rasulullah ﷺ observed this practice regularly.
- It is better to commence travel in the early part of the day as this time is blessed.
- The Sunnah supplications should be recited when departing from home.
- The *takbir* should be recited when ascending and *Tasbih* [Subhanallah] should be recited when descending.

- The relevant supplications should be recited. When the journey is halted temporarily.
- One should see to the condition of one's conveyance and tend to it. If one is travelling upon an animal, arrangements should be made for its water and food.
- One should carry all necessary items so that one is not inconvenienced. These could be items such as, nail-clippers, shavers, scissors, combs etc.
- If passing the town of one's parents or relatives, they should be visited.
- One should visit the pious and the Ulama and benefit from their good company wherever one gets such an opportunity on one's journey.
- One should never let the heart or mind become heedless when travelling. One should remain in the remembrance of Allah constantly.
- When the object of the journey is accomplished one should return immediately and hasten to one's family.
- One should return with gifts for family members and dear ones.
- One should read the relevant supplications upon returning.
- One should try not to reach home at an inconvenient time.
- It is *mustahab* to inform of one's arrival and avoid making a sudden appearance.
- One should proceed to the Masjid and offer Salah before doing anything else.
- One should enter one's home with the words of Salam and meet family members, beginning with the nearest and continuing in this manner according to their degree of closeness.
- One should read the relevant supplications when entering the home
- Upon returning from an important journey, one should invite relatives and family to a meal.

Supplications pertaining to travel

Supplications before the journey

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following *du'a* when he intended to travel:

اَللّٰهُمَّ بِكَ اَصُوْلُ وَبِكَ اَحُوْلُ وَبِكَ اَسِيْرُ

O Allah; with Your assistance do I attack the enemy, with Your assistance do I abstain from evil and with Your assistance do I travel. —Bazzar-Majma', Vol. 1, Page 130

Sayyiduna Uthman *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following when leaving home with the intention of travelling:

اٰمَنْتُ بِاللّٰهِ اِعْتَصَمْتُ بِاللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لاَ حَوْلَ وَلاَ قُوَّةَ اِلاَّ بِاللّٰهِ

I believe in Allah, remain attached to Him and rely on him. There is no power to abstain from sin nor any ability to do good except with the help of Allah. —Ibn as-Sunni, Page 439

Abdullah Ibn Sarjis *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following before travelling:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيْفَةُ فِي الْاَهْلِ ، اَللّٰهُمَّ اَصْحِبْنَا فِيْ سَفَرِنَا وَاخْلُفْنَا فِيْ اَهْلِنَا
اَللّٰهُمَّ اِنِّي اَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ ، وكَآبَةِ الْمُنْقَلَبِ ، وَالْحَوْرِ بَعْدَ الْكَوْرِ ، وَدَعْوَةِ الْمَظْلُوْمِ ،
وَسُوْءِ الْمَنْظَرِ فِيْ الْاَهْلِ وَالْمَالِ

O Allah; You are our companion on our journey and you are our successor in respect of our families. O Allah; be with us on our journey and be our replacement for our family. O Allah; we seek refuge in You against the difficulties of travelling, being overtaken by unpleasant circumstances, perpetrating vice, being afflicted by the prayer of the oppressed and from any dreadful condition in respect of our family and belongings. —Sahih Muslim - Ibn as-Sunni, Page 441/Tirmizi, Vol. 2, Page 182

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following *du'a* when he intended to travel:

اَللّٰهُمَّ اَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْاَهْلِ، اَللّٰهُمَّ اصْحِبْنَا بِنُصْحِكَ وَاقْلِبْنَا بِذِمَّةٍ ـ اَللّٰهُمَّ
ازْوِ لَنَا الْاَرْضَ وَهَوِّنْ عَلَيْنَا السَّفَرَ ـ اَللّٰهُمَّ اِنِّي اَعُوْذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَكَآبَةِ الْمُنْقَلَبِ

Du'a for a person undertaking a journey

Anas *Radiallahu Anhu* narrates that a person came to Rasulullah ﷺ requesting advice as he intended to undertake a journey. Rasulullah ﷺ held his hand and said:

فِيْ حِفْظِ اللّٰهِ وَكَنَفِهِ ، زَوَّدَكَ اللّٰهُ التَّقْوٰى ، وَغَفَرَ ذَنْبَكَ ، وَوَجَّهَكَ الْخَيْرَ حَيْثُمَا كُنْتَ وَاَيْنَ مَا كُنْتَ

May you be in the protection of Allah and in His shelter. May Allah make piety your provision, forgive your sins and direct you to goodness wherever you may be. —Ad-Du'a, Vol. 2, Page 118 / Tirmizi

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following when bidding farewell to a traveller:

أَسْتَوْدِعُ اللّٰهَ دِيْنَكَ وَأَمَانَتَكَ وَخَوَاتِيْمَ عَمَلِكَ

I entrust to Allah the protection of your religion, your belongings and the final actions of your life. —Azkar, Page 252

Du'a for a prosperous journey

Jubayr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O Jubayr; do you not desire to be better off than your fellow travellers and have more provisions than them?' Jubayr *Radiallahu Anhu* said: 'Surely, O messenger of Allah.' Rasulullah ﷺ said: 'Recite the following five *surahs*: *Kafirun, Fath* [or *Nasr*], *Ihklas, Falaq* and *Naas*. Commence every Surah with *Bismillah* and recite *Bismillah* once again after completing them.'

Du'a when boarding the conveyance

Ali Ibn Rabi'ah narrates that he visited Sayyiduna Ali *Radiallahu Anhu*. An animal was brought for riding purposes. He narrates that when Sayyiduna 'Ali *Radiallahu Anhu* placed his foot in the stirrup he recited *Bismillah*. He recited the following *du'a* once he was seated:

اَلْحَمْدُ لِلّٰهِ الَّذِي سَخَّرَ لَنَا هٰذَا وَمَا كُنَّا لَهٗ مُقْرِنِيْنَ ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُوْنَ

All praise is due to Allah who has made this subservient for us and we are unable to control it. Surely unto Allah is our return.

He then recited *Allahu Akbar* and *Alhamdulillah* thrice followed by:

سُبْحَانَكَ إِنِّيْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ، إِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ

Glory be to You. I have certainly wronged myself, so forgive me. Surely there is none that forgives sins besides you.—Azkar

Having done this Sayyiduna Ali *Radiallahu Anhu* smiled. When asked about this, Sayyiduna Ali *Radiallahu Anhu* said: 'I saw Rasulullah ﷺ reading the same *du'a* and he also smiled after that. When I enquired about it he said: 'Allah is pleased with the servant when he says: '*Forgive my sins*', whilst his aware of the fact that none forgives sins besides Allah.' *—Abu Dawud, Vol. 1, Page 357**

Du'a for one who has returned from a journey

Imam Nawawi has written that it is *mustahab* to say the following to a traveller upon his return from a journey:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَلَّمَكَ

All praise is due to Allah who has returned you safe and sound. - Azkar, Page 189

If night falls whilst travelling

Ibn Umar *Radiallahu Anhu* narrates that if night fell whilst Rasulullah ﷺ was travelling, he would recite the following *du'a*:

يَا أَرْضُ رَبِّي وَرَبُّكِ اللّٰهُ، أَعُوْذُ بِاللّٰهِ مِنْ شَرِّكِ وَشَرِّ مَا فِيْكِ، وَشَرِّ مَا خُلِقَ فِيْكِ، وَشَرِّ مَا يَدِبُّ عَلَيْكِ؛ أَعُوْذُ بِكَ مِنْ أَسَدٍ وأَسْوَدَ، وَمِنَ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ وَمِنْ وَالِدٍ وَمَا وَلَدَ

O earth: my lord and your Lord is Allah. I seek refuge with Allah from your evil and the evil that is within you and from the evil of all that moves upon you. I seek protection in Allah from the lion, snake, serpent, scorpion and the evil of those who live in the towns and from the evil of that which begets and what is begotten.' —Ad Du'a, Page 1188 / Amal al-Yawm, Page 593

Du'a upon return

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following upon returning from a journey:

آئِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

Rasulullah ﷺ would recite the following upon entering his home:

تَوْبًا تَوْبًا لِرَبِّنَا أَوْبًا ، لَا يُغَادِرُ عَلَيْنَا حَوْبًا

—Ibn as-Sunni, Page 531, Musnad, Vol. 1, Page 256

When travelling on a ship

Sayyiduna Husayn Ibn Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'My *ummah* will be saved from drowning by reciting the following:

بِسْمِ اللّٰهِ مَجْرَاهَا ومُرْسَاها، إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيْعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِيْنِهِ سُبْحَانَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ

—Ad Du'a, Vol. 2, Page 1172/Azkar, Number 535

When ascending and descending

Jabir *Radiallahu Anhu* narrates: 'We used to recite *Allahu Akbar* upon inclines and *Subhanallah* when descending.' *—Sahih Bukhari*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following upon every elevated place:

اَللّٰهُمَّ لَكَ الشَّرَفُ عَلَى كُلِّ شَرَفٍ ، وَلَكَ الْحَمْدُ عَلَى كُلِّ حَالٍ

—Azkar / Ibn as-Sunni, Page 533

Du'a upon entering one's home town

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ was returning from a journey he would hasten to Madinah and he would recite this *du'a*:

اَللّٰهُمَّ اجْعَلْ لَنَا بِهَا قَرَاراً وَرِزْقاً حَسَناً

—Ad-Du'a/Azkar

Du'a when entering any town

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would

recite the following *du'a* thrice upon entering any town or settlement:

اَللّٰهُمَّ بَارِكْ لَنَا فِيْهَا

He would then recite this *du'a*:

اَللّٰهُمَّ ارْزُقْنَا جَنَاهَا ، وَجَنِّبْنَا وَبَاهَا ، وَحَبِّبْنَا إِلَى أَهْلِهَا ،
وَحَبِّبْ صَالِحِيْ أَهْلِهَا إِلَيْنَا

—Ad-Du'a -Tabarani

Suhayb *Radiallahu Anhu* narrates that when Rasulullah ﷺ saw a settlement which he intended to enter, he would recite the following:

اَللّٰهُمَّ رَبَّ السَّمٰوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَالْأَرَضِيْنَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِيْنِ وَمَا أَضْلَلْنَ،
وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ، أَسْأَلُكَ خَيْرَ هٰذِهِ الْقَرْيَةِ وَخَيْرَ أَهْلِهَا ، وَخَيْرَ مَا فِيْهَا، وَنَعُوْذُ بِكَ مِنْ شَرِّهَا
وَشَرِّ أَهْلِهَا وَشَرِّ مَا فِيْهَا

—Sunan Nisa'i/Ibn as-Sunni, Number 525

When one fears an enemy during a journey

Abu Musa *Radiallahu Anhu* narrates that when Rasulullah ﷺ apprehended danger from anyone he would recite the following:

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ، وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

O Allah, we ask You to take them to task and to save us from their evil. —Sunan Abu Dawud- Azkar, Number 546

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ directed them to read the following *du'a* when they were struck with intense fear during the Battle of the Trench:

اَللّٰهُمَّ اسْتُرْ عَوْرَاتِنَا وَآمِنْ رَوْعَاتِنَا

O Allah, conceal our faults and grant us protection from our fears. —Majma', Vol. 10, Page 136

When overcome with calamity or misfortune

Utbah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who suffers any loss or requires assistance in a strange and foreign land should recite:

يَا عِبَادَ اللّٰهِ أَعِيْنُوْنِيْ

O servants of Allah, come to my assistance.

Rasulullah ﷺ then said: 'Allah has servants whom we cannot see.' It is narrated that 'Utbah *Radiallahu Anhu* experienced the effectiveness of this *du'a* personally. —*Majma', Vol. 10, Page 138**

The Sublime Conduct of Rasulullah Sallallahu Alayhi Wasallam Regarding the Miswak

Securing the pleasure of Allah

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'The *miswak* is a tool for purifying the mouth and a means of attaining the pleasure of Allah. —*Sunan Nisa'i, Vol. 1, Page 5**

Emphasis regarding the miswak

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I emphasise the excessive and regular use of the *miswak* for you.' —*Sahih Bukhari, Vol. 1, Page 122**

Miswak before sleeping

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ intended to retire to bed he would use the *miswak* and perform *wudhu*. —*Sirat, Vol. 7 Page, 545*

Miswak upon awakening

Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ would use the *miswak* when he awoke from his sleep. —*Sahih Bukhari, Vol. 1, Page 38**

Note: Rasulullah ﷺ was very attached to the *miswak*. He used it even in the agony and throes of death.

Using the miswak could have been obligatory

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Had I not feared imposing difficulty upon my ummah I would certainly make it obligatory to use the *miswak* for every Salah.' —*Sahih Muslim, Vol. 1, Page 128*

Miswak enhances the reward of Salah
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Salah performed after using the *miswak* is seventy times superior to Salah performed without using the *miswak*. —*Targhib, [Musnad/Ibn Khuzaymah] Vol. 1, Page 167**

Miswak upon entering the home
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would use the *miswak* upon entering the home. —*Sahih Muslim, Vol. 1, Page 128**

Note: It is important to clean one's mouth before interacting with people, especially if this interaction could be intimate.

Keeping the miswak at the head-side
Ibn Umar *Radiallahu Anhu* narrates that when Rasulullah ﷺ would sleep his *miswak* would be kept at his head-side. He would use it immediately upon awakening. —*Musnad, Vol. 2, Page 117*

Miswak at the time of death
Sayyidah Aayesha *Radiallahu Anha* narrates that her brother Abdur Rahman entered her home when Rasulullah ﷺ was in his final moments. He had a fresh *miswak* with him. Rasulullah ﷺ's gaze fell upon the *miswak* and he looked at it intently. Aayesha *Radiallahu Anha* took the *miswak*, chewed upon it and prepared it for use. She then offered it to Rasulullah ﷺ. —*Sahih Bukhari, Vol. 2, Page 640**

Note: Mulla Ali Qari writes that using the *miswak* has seventy benefits. One of these benefits is that one would remember to recite the *kalimah* before dying. —*Mirqat, Page 301*

The Sahabah Radiallahu Anhum's staunch observance of this Sunnah
It is written about Zayd Ibn Khalid *Radiallahu Anhu* that he would keep his *miswak* upon his ear [just as how scribes had the habit of placing their

pens on their ears]. Ubadah *Radiallahu Anhu* narrates that the Sahabah used to keep their *miswak* upon their ears. —*Ibn Abi Shaybah, Page 168*

Which tree should the miswak be from

Allamah Ayni has written that it is *mustahab* to use the *Arak* twig as a *miswak*. Imam Nawawi also records the same. —*Sharh Sahih Muslim, Vol. 1, Page 127**

Note: *Arak* refers to a certain type of tree that is bitter in taste. It has a fruit that resembles grapes. Camels usually feed upon these trees. It produces the most superior odour in milk. —*Arabic English lexicon, Vol. 1, Page 50**

The olive tree

The most superior *miswak* thereafter is from the olive tree. Mu'az Ibn Jabal *Radiallahu Anhu* narrates that it was the *miswak* of the previous messengers as well. —*Umdat al-Qari, Page 181*

Using the miswak before or during wudhu

The jurists differ about the preferred moment for using the *miswak* when performing *wudhu*. Whilst some maintain that it should be used when gargling the mouth, the majority feel that it should actually be used before commencing *wudhu*.

An incident about Ibrahim Nakha'ii

Ibrahim Nakha'ii, a renowned and an eminent *Tabi'ii had* a poor memory and could barely retain anything. He had a vision of Rasulullah ﷺ one night and complained about this condition. Rasulullah ﷺ advised him to eat less, sleep less, to recite the Qur'an excessively, to perform a fresh *wudhu* for every Salah and to use the *miswak* for every *wudhu*. —*Fadha'il Miswak, Page 60*

Miswak sharpens the eyesight

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the

miswak sharpens one's eyesight. —*Majma'**

Benefits of using the miswak

Anas *Radiallahu Anhu* narrates that the *miswak* has ten merits.

- It cleanses the mouth
- It pleases Allah
- It angers the devil
- It makes the angels love one
- It strengthens the gums
- It ensures good oral health and hygiene
- It repels excessive phlegm
- It soothes the burning sensation of bile
- It sharpens the eyesight
- It is a Sunnah of Rasulullah ﷺ. —*Kanz, Page* 32

Musa al-Mahasini adds the following benefits:

- It ensures financial prosperity
- It repels the whispers of the devil
- It promotes eloquence
- It digests food
- It repels traces of old age [white hair etc.]
- It strengthens the back
- It makes the grave to be vast and accommodating
- It increases intelligence
- It facilitates utterance of the *kalimah* in the last moments of life
- It allows the soul to depart with ease
- It improves the appetite
- It sweetens the voice
- It provides relief for headaches. —*Ithaf, Page* 351

Allamah Tahtawi records fifty benefits of using the *miswak*. We will list a few.

- It multiplies the reward of Salah manifold

- It is a cause of increase in sustenance
- It gives lustre and glow to the face
- It makes one cross the bridge over hell with the speed of lightning.—*Tahtawi, Page 38*

Section Two
A *comprehensive* discussion on the *Character of a Muslim*

Rasulullah ﷺ's mission on earth

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I have been sent to perfect and complete good character.' —*Malik/Bazzar*

The essence of good character

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has three qualities will have an easy reckoning and Allah will admit him into paradise.' When Abu Hurairah *Radiallahu Anhu* enquired about them Rasulullah ﷺ said: 'Spending on one who withholds; joining kinship ties with those who sever ties and forgiving those who oppress one.' —*Targhib, Vol. 3, Page 341 – Bazzar/Tabarani*

Abdullah Ibn al-Mubarak said that good character is to always maintain a cheerful countenance, to carry out constructive and beneficial actions and to refrain from harming people. —*Tirmizi, Vol. 2, page 21*

In his commentary of *Ihya'*, Allamah Zabidi says that good character is o meet people with a cheerful countenance, to deal with them in a gentle nanner and to endeavour to uplift their spirits. —*Vol. 7, Page 319*

The elevated rank of those who have good character

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I guarantee an abode on the outer levels of paradise for one who refrains from arguments even though he is right; a home in the centre of paradise for one who avoids lying even if it be in jest and an abode in the highest levels of paradise for one whose character is sublime.' —*Abu Dawud, Vol. 2, Page 313*

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Should I not inform you of the one who is dearest to me and who would be closest to me on the day of resurrection?' The Sahabah said: 'Yes, O messenger of Allah.' Pasulullah ﷺ said: 'One who is best in character.' —*Majma', Vol. 8, Page 14*

Perfection of Imaan is dependent on perfection of character
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'That person's Imaan is most perfect whose character is most noble and who treats his wife the best.' —*Tirmizi, Vol. 1, Page 219*

Simple actions that are weighty in reward
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ once met Abu Zarr *Radiallahu Anhu* and said to him: 'Should I not inform you of two actions that are not burdensome to carry out but they will be weightier than many other actions in the scales of good deeds?' He said: 'Certainly, O messenger of Allah.' Rasulullah ﷺ said: 'Regard sublime character binding upon yourself and form a habit of remaining silent for lengthy periods of time.' —*Targhib, Vol. 3, Page 407*

Nobility is nothing but noble conduct
Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There is no intelligence like planning; no piety like abstention [from whatever is doubtful] and no nobility and like good conduct.' —*Sunan Ibn Majah, Page 311*

The weightiest action in the scale of deeds
Abu Darda *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Nothing will be weightier in the scales of a believer than good conduct.' —*Abu Dawud, Vol. 2, Page 313**

Reward for fasting perpetually and awakening for Tahajjud
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'By his good character a person attains the rank of one who fasts continuously and awakens for *Tahajjud* constantly.' —*Targhib, Vol. 3, Page 404**

Sayings regarding good character
Sayyiduna Umar *Radiallahu Anhu* said that people's ranks are according to the level of their character.

Yahya Ibn Mu'az said that good conduct is the door to plentiful sustenance.

Imam Hasan al-Basri said that even a dog is better than one who does not possess even one of the following three qualities:

- Fear of Allah that prevents him from staying away from Haraam
- Forbearance that safeguards him from the folly of an ignorant person
- Good character with which he associates and socialises with people —Ithaf, Vol. 7, Page 323

Prescribed supplications for attaining good character

Abu Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ used to make the following *du'a*:

اَللّٰهُمَّ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

O Allah; you have beautified my external form so beautify my character as well. —Azkar

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ used to make the following *du'a*:

اَللّٰهُمَّ إِنِّي أَسْئَلُكَ الصِّحَّةَ وَالْعِفَّةَ وَالْأَمَانَةَ وَحُسْنَ الْخُلُقِ وَالرِّضَا بِالْقَدَرِ

O Allah; I ask you for health, chastity, trustworthiness, good character and to be satisfied with predestination. —Majma' - Kitab al-Ad'iyah

Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following *du'a* in Salah:

اَللّٰهُمَّ اهْدِنِيْ لِأَحْسَنِ الْأَخْلَاقِ ، لَا يَهْدِيْ لِأَحْسَنِهَا إِلَّا أَنْتَ ، وَاصْرِفْ عَنِّيْ سَيِّئَهَا ، لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ

O Allah; guide me towards the best of character; to which none other can guide except You; and protect me from evil character as none can protect from evil character besides You.' —Tirmizi, Vol. 2, Page 179

Repugnance of evil character

Evil character spoils one's Imaan

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Evil character tarnishes one's Imaan just as how aloe spoils food.' —*Shu'ab al-Imaan, Vol. 6, Page 247*

Seeking refuge from bad character

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to make the following supplication:

اَللّٰهُمَّ إِنِّي أَعُوْذُبِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوْءِ الأَخْلَاقِ

*O Allah: I seek protection from discord, hypocrisy and evil character. —Targhib, Vol. 3, Page 413**

Deprived of closeness to Rasulullah ﷺ

Abu Tha'labah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'On the day of resurrection those whom I will detest most and who will be distant from me would be those of you who have evil character.' —*Majma', Vol. 8, Page 14**

Two traits cannot combine in a believer

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Two qualities cannot be found at once in a Muslim: evil character and miserliness.' —*Tirmizi, Vol. 2, Page 17**

Condemned to hell despite excessive optional worship

Abu Hurairah *Radiallahu Anhu* narrates that a person said to Rasulullah ﷺ: 'A particular woman is renowned for her devotion to Salah, fasting and charity but she causes harm and pain to her neighbours.' Rasulullah ﷺ said: 'She is sure to enter the fire of hell.' —*Majma', Vol. 8, Page 217**

Yahya Ibn Mu'az says that good actions are not of much value if one has evil character. Similarly sins are not too destructive in the case of one who has sublime character. Good character eradicates the effects of sin.

One who has good character continues to receive heart-felt supplications from those who interact with him. —*Ithaf*

1. *Ikhlas-Sincerity*

Ikhlas refers to a state when something is pure, genuine and free of contamination or adulteration. The Arabic term *'labanan khalisan'* refers to milk that is not mixed with water. —*Wasiyyat al-Ikhlas, Page 31*

In relation to sublime character, *Ikhlas* refers to carrying out actions solely for the pleasure of Allah, without any ulterior motive. Imam Qurtubi says:

الإخلاص من عمل القلب ، وهو الذي يراد به وجه الله لا غيره إهـ

Ikhlas is an action of the heart. It refers to doing something only to please Allah. —Vol. 10, Page 143

One should deprive the *nafs* of undue enjoyment whilst carrying out every action. —*Wasiyyat al-Ikhlas, Page 33*

Shah Waliyullah says that the Ambiya had three fundamental objectives: Firstly; inviting to the three fundamental concepts of the Oneness of Allah [*Tawhiid*], the institution of prophethood [*Nubuwwah*]and life after death. Secondly; rectification of actions by carrying them out according to the stipulations of divine law. Thirdly; striving for excellency in the sphere of sincerity of motive. — *Wasiyyat al-Ihklas, Page 38*

Ikhlas and minimal good deeds

Mu'az *Radiallahu Anhu* narrates that he requested advice from Rasulullah ﷺ when he was leaving for Yemen. Rasulullah ﷺ said: 'Develop sincerity in your religious matters; a few righteous actions will be sufficient for your salvation. —*Targhib, Vol. 1, Page 54**

The presence of sincere people wards of evils
Mus'ab *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah helps this *ummah* on account of people considered to be insignificant, through their supplications, their Salah and their sincerity.'—*Targhib, Vol. 1, Page 54**

Allah judges the condition of heart
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah does not look at your physical appearances or at your outer forms; instead He looks at your hearts.' —*Sahih Muslim, Vol. 2, Page 317**

Unfortunate circumstances on the day of resurrection
Sufyan *Rahimahullah* narrates: 'I once came to Madinah Munawwarah and found people gathered around a certain person. When I enquired about his identity I was informed that it was Abu Hurairah *Radiallahu Anhu*. I went closer and sat right in front of him. He was narrating Ahadith to the gathering. When the people dispersed and the lesson terminated I asked him to narrate to me a Hadith which he had heard directly from Rasulullah ﷺ, which he had understood thoroughly and retained perfectly. He said: 'I will certainly narrate such a Hadith to you Saying this, he lost consciousness.

Upon regaining his senses he said, 'I will certainly narrate such a Hadith to you which I had heard directly from Rasulullah ﷺ, retained and understood.' Having barely said this he lost consciousness once again. When he regained his senses he wiped his face and said: 'I will narrate a Hadith to you which Rasulullah ﷺ had narrated to me in this very home when there was nobody else besides the two of us.'

He lost consciousness once again and this time it was worse than the previous two occasions as he fell down. I took him and supported his limp body against mine. When he regained consciousness, he wiped his face and said:

'Allah will descend on the day of resurrection to take people to account for their deeds. All people will be on their knees before Him. The first to be called forward would be those who were granted knowledge of the Qur'an, those who waged Jihad and those who were blessed with wealth.

Allah will then say to the one who was granted knowledge of the Qur'an: 'Did I not grant you the knowledge of that which I revealed to my messenger?' The person will agree. Allah will then ask: 'How did you respond to the bounty given to you?' He will say: 'I spent my days and nights in the service of this Book.' Allah will say: 'You are lying', and the angels will also say, 'You are lying.' Allah will then say: 'It was your desire to be recognised as a scholar and that ambition was fulfilled.' [Hence; there is no reward for you today].

The wealthy man will be summoned next and Allah will say to him: 'Did I not grant you wealth and protect you from being dependant upon others?' He will attest to this whereupon Allah will ask him how he utilised the bounty. He will say that he spent his wealth in order to maintain family ties and that he had contributed towards charitable causes. Allah will declare him to be a liar and Allah will inform him that his motive for spending was to be recognised for generosity [and since that was achieved, there will be no reward for him too].

The martyr will then be summoned and he will be asked about the motive for sacrificing his life. He will say that he did so in order to fulfil the command of Allah. Allah will declare him a liar and Allah will inform him that his motive for waging Jihad was to be acknowledged for bravery, [and since this was attained, he will have no reward in the hereafter].

Abu Hurairah *Radiallahu Anhu* says: Rasulullah ﷺ then slapped me on my knee and said: 'These are the first three categories of people with whom the fire of hell will be kindled.' —*Tirmizi, Vol. 2, Page 63**

Note: Affluence, knowledge of Diin and the opportunity to wage Jihad are three tremendous favours of Allah. Those who have been bestowed with any of these are surely favoured by Allah. They should show full appreciation by having sincerity. May Allah spare us His chastisement and protect us from abusing his favours. *Aamin*

2. *Truthfulness*

Mansur *Rahimahullah* narrates that Rasulullah ﷺ said: 'Speak the truth under all circumstances, for it contains salvation even though you consider it to be destructive or disadvantageous.' —*Targhib, Vol. 3, Page 590**

A believer only speaks the truth

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A believer can never have perfect Imaan unless he prefers to speak the truth in all circumstances. Similarly, his Imaan remains defective unless he avoids lies even when jesting. —*Makarim Ibn Abi-d Dunya, Page 112*

Truthfulness in business transactions

Hakiim *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A buyer and seller have an option to cancel or conclude the transaction as long as they are negotiating the deal. If they observe honesty and define the item clearly, the transaction will be blessed. However, the transaction will be deprived of *barakah* if they lie and conceal the faults of the item.' —*Sahih Muslim, Vol. 2, Page 6**

The beloved of Allah

Abdur Rahman *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who desires to be loved by Allah and his messenger should be loyal when entrusted, he should utter the truth when he speaks and he should be kind and considerate to his neighbours.' —*Targhib, Vol. 3, Page 589**

3. *Mutual love for one another*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'By the oath of the being in whose control is my life, you will never enter paradise unless you have perfect Imaan and your Imaan will never be perfect unless you have mutual love for one another. Should I not inform you of an action which would sow love if you were to carry out that action? Make *Salaam* common amongst yourselves.' —*Sahih Muslim, Vol. 1, Page 54**

Note: Nothing could have amplified the importance of mutual love more explicitly than this Hadith wherein it is considered a requirement for the perfection of Imaan.

Complete safety on the day of resurrection

Abu Idris *Rahimahullah* narrates that he once expressed his love for Mu'az *Radiallahu Anhu* and said to him: 'I love you for the sake of Allah.' Mu'az *Radiallahu Anhu* said: 'Glad tidings and glad tidings again, for indeed I have heard Rasulullah ﷺ saying: 'Chairs will be placed around the throne of Allah on the day of resurrection for a group of people whose faces would be radiant like the full moon. With the exception of these people all of rest of mankind would be terrified and in fear. The Sahabah enquired about them and Rasulullah ﷺ said: 'They are those who love one another for the pleasure of Allah.' —*Ihya**

Informing a fellow Muslim about one's love for him

Miqdam *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When a Muslim loves a fellow Muslim he should inform him about it.' —*Abu Dawud, Vol. 2, Page 351**

The better of two companions

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if two people have mutual love for one another the better among them is he

whose love is more intense for his companion. —*Adab al-Mufrad, Page 543*

A believer is loving

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: ' A believer is the embodiment of affinity and there is no goodness in one who neither has affinity for others nor do others have affinity for him.' —*Jaami' as-Saghir*

The shade of Allah on the day of resurrection

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Seven categories of people will be accommodated under the shade of Allah on the day when the will be no shade other than the shade of Allah.' Whilst listing these categories Rasulullah ﷺ mentioned two people who love one another for the sake of Allah; their meeting and departing is only for the sake of Allah. —*Sahih Bukhari**

4. Loving and hating for the sake of Allah

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The most significant action after believing in Allah is to love and hate for the sake of Allah.' —*Mishkat, Page 15**

Perfection of Imaan

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who loves and hates for the sake of Allah, who spends and withholds for the sake of Allah has indeed perfected his Imaan.' —*Abu Dawud, Vol. 2, Page 295* *

Resurrection with those whom one loves

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A man will be resurrected with those whom he loves.' —*Sahih Bukhari, Vol. 2, Page 911**

Anas *Radiallahu Anhu* narrates that a Sahabi asked Rasulullah ﷺ: 'When will *Qiyamah* occur?' Rasulullah ﷺ asked him: 'What preparations have you made for that day?' He replied: 'I have not made substantial preparations but I truly love Allah and His messenger.' Rasulullah ﷺ said: 'A man will be raised with those whom he loves.' —*Sahih Bukhari, Vol. 2, Page 911**

Anas *Radiallahu Anhu* relates that no statement of Rasulullah ﷺ gave greater joy to the Sahabah than the above statement. —*Tirmizi, Vol. 2, Page 64**

5. *Love for Allah and Rasulullah* ﷺ

Anas *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'By the oath of the being who controls my life, none of you has Imaan unless I am dearer to him than his parents, his children and all of humanity.' —*Sahih Bukhari, Vol. 1, Page 7**

6. *Making a Muslim happy*

'Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The most valuable action is to make a Muslim happy, either by concealing his fault, satisfying his hunger or fulfilling his need.' —*Targhib, Vol. 2, Page 394**

Forgiveness of sins

Hasan *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Making a fellow Muslim happy is one such action which make the forgiveness of Allah binding.' —*Targhib, Vol. 2, Page 349**

Securing paradise by bringing delight to a Muslim

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'If any person brings happiness to a Muslim household Allah will not be satisfied with any other reward for him less than paradise.' —*Targhib, Vol. 3, Page 394**

7. *Providing assistance to a Muslim*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah's divine assistance is assured for one as long as he remains occupied in assisting a fellow Muslim and tending to his needs.' —*Abu Dawud, Vol. 2, Page 328**

The reward for assisting a Muslim

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah has created certain people to assist those in need. When people are faced with a need they hasten to these people seeking aid from them. These are the ones who would be spared from the chastisement of Allah.' —*Targhib, Vol. 3, Page 390**

Crossing the bridge over hell with ease

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever relieves a Muslim of his distress will be granted two beams of light when crossing the bridge over hell. Its light would be bright enough to enlighten the entire world.' —*Makarim Ibn Abi-d Dunya, Page 342*

The most beloved people to Allah

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The creation of Allah are His family so the most beloved ones to Allah are those who are best in the manner in which they treat the family of Allah.' —*Majma', Vol. 8, Page 249**

Note: Showing kindness to any creation of Allah is classified as a very meritorious Deed. Allah *Azza wa-Jall* is fond of His creation and they have been likened to 'the family of Allah' on account of His affection for them.

Seventy rewards for every step

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When a person sets out in order to tend to the needs of a fellow Muslim Allah records

seventy good deeds and forgive seventy sins for every step taken and this continues until he returns to the point from where he initially set out from. If he succeeds in fulfilling the person's need he will be purified of sins as he was the day his mother bore him. However, if he passes away before accomplishing his mission he will enter paradise without reckoning. —*Targhib, Vol. 3, Page 392**

More rewarding than Hajj upon Hajj

A'amash once said to Hasan al-Basri: 'Do you not know that setting out to tend to the needs of fellow Muslims is more rewarding than performing one Hajj after another?' Upon hearing this statement Imam Hasan al-Basri terminated his *I'itikaf* [seclusion in the Masjid] to tend to the needs of needy people. —*Kitab al-Birr by Ibn al-Jawzi, Page 248*

If Allah desires goodness for a person

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When Allah desires good for a person, he makes others in need of assistance from him.' —*Jaami' as- Saghir**

Failing to defend a Muslim and protect his honour

Sahl Radiallahu Anhu narrates that Rasulullah ﷺ said: 'Whoever witnesses a Muslim being humiliated and fails to aid him despite having the ability to do so will be disgraced by Allah before all of mankind on the last day.' —*Jaami' as-Saghir**

Reward of ten years of I'itikaf

It is reported that Ibn Abbas *Radiallahu Anhu* was once observing *I'itikaf* in the Masjid of Rasulullah ﷺ when a person came to him, greeted and sat down to talk. Seeing his condition Ibn Abbas said, 'I see that you are distressed.' The man replied: 'Yes, O son of the uncle of Rasulullah ﷺ. A certain person has a right over me and by the oath of the revered inmate of this grave, I cannot honour it.' Ibn Abbas *Radiallahu Anhu* said: 'Should I not speak to him on your behalf?' The person replied: 'If you would be so kind to do that.'

Ibn Abbas put on his shoes and emerged from the Masjid. The person said: 'Have you forgotten the condition you were in [i.e. in *I'itikaf*]?' Ibn Abbas *Radiallahu Anhu* said: 'No, but I have heard the inmate of this blessed grave saying - and saying that tears welled up in his eyes - that whoever sets out to fulfil a need of a Muslim and exerts himself to accomplish that need will receive more reward than observing *I'itikaf* for ten years and whoever observes *I'itikaf* for one day for the pleasure of Allah it places three trenches between him and the fire of hell, each of them are as wide as the space between east and west.' —*Targhib, Vol. 2, Page 149* *

8. Aiding the oppressed

Baraa' *Radiallahu Anhu* narrates that Rasulullah ﷺ commanded them to assist the oppressed. —*Sahih Bukhari, Vol. 1, Page 331**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Help your brother whether he be an oppressor or oppressed.' A Sahabi asked: 'We can aid the oppressed but how do we help the oppressor?' Rasulullah ﷺ replied: 'By deterring him from committing oppression.' —*Sahih Bukhari, Vol. 1, Page 330**

Allah's promise to the oppressed

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that Allah says: 'By my honour and grandeur, I will certainly take retribution from the oppressor in this world as well as in the next. I will also take retribution from him who saw an oppressed person being oppressed and failed to assist despite being able to do so.' —*Targhib, Vol. 3, Page 190**

The doors of the heavens open for the supplication of the oppressed

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Three supplications are never rejected: the supplication of a just Muslim ruler; the supplication of a fasting person at the time of *Iftar* and the supplication of an oppressed person - his supplication is lifted above the

clouds and the doors of heaven are moved by it, and Allah Ta'ala says to him: 'By my honour, I will surely assist you even if it be after some time lapses.' —*Tirmizi, Vol. 2, Page 79* *

Ibn Abbas *Radiallahu Anhu* narrates that when despatching Mu'az *Radiallahu Anhu* to Yemen, Rasulullah ﷺ said the following to him: 'Fear the supplication of the oppressed for there is no barrier between it and Allah.' —*Sahih Bukhari, Vol. 1, Page 331**

9. *Serving orphans widows and the destitute*

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I and the one who takes care of orphans would be like this in paradise. Rasulullah ﷺ said this whilst bringing his index and middle fingers together.' —*Sahih Bukhari, Vol. 2, Page 888**

Note: Kindness to orphans is acknowledged universally as a noble deed but Islam has excelled in promoting pity and compassion for orphans.

The best home and the worst home
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The best Muslim home is one in which an orphan is well-treated and cared for and the worst Muslim home is one in which the orphan is abused.' —*Sunan Ibn Majah, Page 262**

The most blessed eating table
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There is no eating table more blessed than the one at which an orphan is seated taking part of meals.' —*Kanz, Vol. 3, Page 177*

Reward equivalent to waging Jihad
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who takes care of the destitute and widows is like one who wages jihad

in the path of Allah, or like one who stands up in prayer without getting tired and one who fasts without taking a break.' —*Sahih Bukhari, Page 888**

A cure for hard-heartedness

Abu Hurairah *Radiallahu Anhu* narrates that a person complained to Rasulullah ﷺ of hard-heartedness. Rasulullah ﷺ advised him to feed the destitute and to place an affectionate hand on the head of an orphan if he desired to be relieved of his condition. —*Targhib, Vol. 3, Page 349**

Reward equivalent to the hair on the head

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever places an affectionate hand on the head of an orphan will be rewarded equivalent to the hair on the orphan's head.' —*Targhib, Vol. 3, Page 349**

A woman who prefers to the remain a widow for the sake of her children

Awf *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A woman of beauty and social status who lives a difficult life after the loss of her husband and remains a widow for the sake of bringing up her children will be as close to me in paradise as these two fingers - i.e. the index and middle fingers.' —*Targhib, Vol. 3, Page 348*

10. Visiting friends and associates

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When a Muslim visits a fellow Muslim for the pleasure of Allah the angels say to him: You have done well and the steps you take are good [i.e. rewarding] and you have secured a place in paradise.' —*Tirmizi, Vol. 2, Page 21**

Immersed in the mercy of Allah

Zirr Ibn Hubaysh *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who sets out to meet his Muslim brother takes a dive in the mercy

of Allah and remains immersed therein till his return.' —*Targhib, Vol. 3, Page 365**

Rasulullah Sallallahu Alayhi Wasallam's practice in this regard
Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to meet his companions on a regular basis. If Rasulullah ﷺ wanted to meet a prominent person, he would proceed to his home. If he wanted to meet the regular companions he would meet them in the Masjid. —*Majma', Vol. 8, Page 173**

How often should one meet?
Habib *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Meet acquaintances on an irregular basis; it will enhance the bond of love.' —*Majma', Vol. 8, Page 224**

Note: The English saying, '*Absence makes the heart grow fonder*' is supported by this Hadith. The saying, '*Familiarity breeds contempt*' also clarifies the meaning of this Hadith. If a person visits a friend occasionally it will strengthen the bond. If he makes too frequent visits the degree of attachment could be affected. However, certain special relationships are not affected by excessive association and interaction. Consequently, Rasulullah ﷺ met Sayyiduna Abu Bakr *Radiallahu Anhu* very frequently.

Frequent association with bosom friends
Sayyidah Aayesha *Radiallahu Anha* narrates: 'Not a day would pass without Rasulullah ﷺ paying us a visit in the morning and in the evening.' —*Sahih Bukhari, Vol. 2, Page 898**

Note: Sayyidah Aayesha *Radiallahu Anha* is referring to the Makkan period of Rasulullah ﷺ's life. Rasulullah ﷺ would visit Abu Bakr *Radiallahu Anhu* twice daily. Ibn Hajar quotes Ibn Battaal as saying that if a friendship is sincere then frequent visits only enhances the bond.

11. *Meeting pious people*

Allah *Azza wa-Jall* states the following in the Qur'an Majid:

يا ايها الذين آمنوا اتقوا الله وكونوا مع الصادقين

O those of you who believe; fear Allah and associate with the Sadiqiin. —Surah Tawbah

Note: The acquisition of *Taqwa* [Allah-consciousness] is dependent upon intimate association with pious people. The above verse commands us to associate with Muslims who are Allah-fearing and devout. Knowledge on its own is inadequate for reformation. One cannot attain recognition of Allah and true piety without associating with pious people.

A lesson from Sayyiduna Abu Bakr and Sayyiduna Umar

Anas *Radiallahu Anhu* narrates that after the demise of Rasulullah ﷺ Abu Bakr and Umar *Radiallahu Anhu* said to one another: 'Let us pay a visit to Ummu Ayman since Rasulullah ﷺ visited her often.' —*Sahih Muslim, Vol. 2, Page 291**

Note: Imam Nawawi records this Hadith in *Riyadh as-Salihiin* under the chapter relating to association and affiliation with pious people. Ummu Ayman *Radiallahu Anha* took care of Rasulullah ﷺ in his childhood. She was an Abyssinian slave whom Rasulullah ﷺ inherited from his father's estate and then set her free.

Associate with the believer only

Abu Sa'eed Khudri *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Associate only with believers and let only pious people partake of your food.' —*Abu Dawud, Vol. 2, Page 316**

The similitude of a righteous companion

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The similitude of a righteous companion and an evil one is like a perfume seller and a blacksmith. In the company of a perfume-seller, one could

either purchase perfume, receive some freely or at least enjoy the sweet fragrance for the duration of association. As for associating with a blacksmith, it will either burn one's clothes [by sparks of fire] or one will have no relief from the pollution and stench.' —*Sahih Muslim, Vol. 2, Page 330**

Revive your dead heart

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Luqman *Alayhis Salam* advised his son thus: 'O my beloved son, sit in the company of the 'Ulama and listen attentively to the words of wise people for Allah revives a dead heart through the light of wisdom just as how the dry earth is revived after a downpour.' —*Majma', Vol. 1, Page 166* *

12. Forgiving others

The Glorious Qur'an emphasises the importance of forgiveness and overlooking ignorant behaviour. Forgiving is an integral part of sublime character. There is a pressing need for adopting this trait in order to maintain harmony and unity. If we do not forgive we would be preoccupied with seeking retribution and taking revenge. Allah promises immense rewards for those who forgive others.

Entry into paradise without reckoning

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said that when humanity will assemble on the day of reckoning an announcer will proclaim: 'All those people whose reward is obligatory upon Allah should rise and proceed to paradise.' The announcer will proclaim once again [since nobody had stood up]. It will then be asked about the people being referred to and the angel will say: 'They are the ones who used to forgive others and overlook their faults.' Subsequently they will stand up and enter paradise. —*Makarim Ibn Abi-d Dunya, Page 331*

Who will occupy the ranks of paradise?
Ubayy *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever aspires to attain the high ranks of paradise should forgive those who oppress him, give those who deprive him and join ties with those who sever ties with him. —*Majma', Vol. 8, Page 246**

Forgiving increases one's honour
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Giving charity does not decrease one's wealth; forgiving only increase one's honour and humbling oneself for the sake of Allah elevates a person.' —*Tirmizi, Vol. 2, Page 58**

The damsels of paradise
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who swallows his anger when he is fully able to vent it would be summoned in front of humanity on the day of resurrection and accorded the privilege of choosing whichever damsel of paradise he desires for himself.' —*Abu Dawud, Vol. 2, Page 311**

Warning for those who refuse to forgive
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who does not accept the apology of a Muslim brother is as sinful as one who collects taxes oppressively from people.' —*Majma', Vol. 8, Page 100* *

12. *Overlooking the errors of those who enjoy a prominent rank in Islam*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Overlook the flaws of prominent people except if it relates to matters of penal law.' —*Abu Dawud, Vol. 2, Page 253**

Note: The above Hadith is recorded narrated in many compilations of Hadith. Islam advocates esteem and reverence for seniors. The Hadith specifically refers to religiously acclaimed personalities. Humans are

prone to human errors and these should be overlooked. Some people would rather publicise such errors and belittle prominent people instead of practicing on the teaching of Rasulullah ﷺ.

Rasulullah ﷺ also overlooked the grave error of a senior companion on account of his participation in the Battle of Badr.

The incident relating to Hatib Ibn Abi Balta'atah Radiallahu Anhu
Hatib *Radiallahu Anhu* - a Sahabi who took part in the illustrious Battle of Badr - once wrote a secret letter to the idolaters of Makkah informing them of Rasulullah ﷺ's preparations to attack them. He sent this letter with a woman who happened to be going to Makkah Mukarramah at that time. He decided to do the Qureysh a favour so that they would reciprocate by protecting his family, who had no support in Makkah.

Allah *Azza wa-Jall* informed Rasulullah ﷺ of this through divine revelation. Rasulullah ﷺ dispatched Sayyiduna Ali, Zubayr and Miqdad *Radiallahu Anhum* with instructions to ride to *Rawdah Khakh* where they would intercept the woman. They were instructed to retrieve the letter.

They intercepted the woman and ultimately retrieved the letter. These companions returned to Madinah. Hatib *Radiallahu Anhu* was summoned before Rasulullah ﷺ. Rasulullah ﷺ asked for an explanation. Hatib *Radiallahu Anhu* implored Rasulullah ﷺ not to be hasty in taking him to task. He explained to Rasulullah ﷺ that unlike the other *Muhajiriin* [emigrants] who had family ties with the Qureysh, he was the only companion who had none to take care of his family. He desired to do a favour to the Qureysh so that they would take his family under their protection. He asserted that his action was not a result of despondency with Islam or approval of *kufr* [disbelief] and that he had no sinister motive. Similarly, his correspondence would not avert the ultimate fate which Allah had predetermined for the

Qureysh. Sayyiduna Umar *Radiallahu Anhu* - who was silent up to then - remarked: 'O messenger of Allah, allow me to behead this hypocrite.' Rasulullah ﷺ said: 'Hatib participated in the battle of Badr and don't you know O 'Umar, that perhaps Allah has pardoned the participants of the battle of Badr for any sin they commit.' —*Sahih Bukhari, Vol. 2, Page 612**

Note: The above action could be interpreted as betrayal under circumstances and the perpetrator could be classified as a traitor. However, Rasulullah ﷺ overlooked his flaw due to his participation in the first battle of Islam.

13. *Overlooking the behaviour of uncouth people*

An incident regarding Sayyiduna Umar Radiallahu Anhu

Uyaynah Ibn Hisn came to Madinah during the reign of Sayyiduna Umar *Radiallahu Anhu*. He remained a guest at the home Hurr Ibn Qays *Radiallahu Anhu*, who was his nephew. Hurr had deep insight into the Qur'an Majid whereby he was accorded the privilege of being a member of Umar *Radiallahu Anhu's* consultative panel.

Uyaynah one day said to his nephew: 'The *Khalifah* has high regard for you so request permission for me to attend his special gatherings.' Hurr acceded to his request and his uncle was allowed to attend the gathering.

Ibn Abbas *Radiallahu Anhu* relates what happened thereafter. He says: 'When the old man arrived he called out to Sayyiduna Umar *Radiallahu Anhu* in a provocative manner and said: 'O son of Khattab. You do not give us any grants from the public treasury nor do you rule with justice.' Sayyiduna Umar *Radiallahu Anhu* was angered by this and was about to take the man to task when Hurr *Radiallahu Anhu* intervened saying: 'O Amir al-Mu'minin; Allah commands Rasulullah ﷺ in the Qur'an to ignore the errant behaviour of ignorant people and this man is certainly

ignorant.' Ibn Abbas *Radiallahu Anhu* relates that Umar *Radiallahu Anhu* stopped dead in his tracks and abided to the Qur'anic instruction. Ibn Abbas adds: 'Indeed Umar complied with the directives of the Qur'an uncompromisingly and unflinchingly.' —*Sahih Bukhari, Vol. 2, Page 669**

An incident pertaining to Rasulullah ﷺ

Anas *Radiallahu Anhu* narrates: 'I was walking with Rasulullah ﷺ when he was wearing a coarse-edged shawl manufactured in *Najran*. A Bedouin came towards Rasulullah ﷺ and tugged the shawl with such force that I saw its imprints on the blessed shoulder of Rasulullah ﷺ. He then said: 'Allot some of the wealth of Allah to me which is in your possession!' Rasulullah ﷺ looked at him, smiled and then commanded somebody to give him some wealth.' —*Sahih Bukhari, Vol. 1, Page 446**

13. *Consideration for beggars*

Husayn *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A beggar has a right even though he comes riding on horseback.' —*Abu Dawud, Vol. 1, Page 242**

Note: Even though a person in need may appear well-dressed he should not be judged by his outer condition. Perhaps he is in desperation. Caution must always be exercised though.

If one has nothing to give

A Sahabiyyah once said to Rasulullah ﷺ: 'O Messenger of Allah, beggars sometimes come to my door and I have nothing to give them.' Rasulullah ﷺ said: 'Give, even if you have nothing besides a burnt hoof.' —*Abu Dawud, Vol. 1**

Note: The object of the Hadith is that when a beggar comes to one's door in the hope of receiving something he should not be disappointed.

Expressing joy upon the arrival of a beggar

Sayyiduna Husayn Ibn Ali *Radiallahu Anhu* used to express joy upon the arrival of a beggar. He would say: 'The beggar is carrying our goods to the hereafter.' —*Kitab al-Birr, Page 216*

Angels disguised as beggars

Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ said: 'Sometimes beggars come to people who are neither human nor Jinn. Instead, they are angels through whom Allah tests His servants for the bounties that He has granted them.' —*Kitab al-Birr, Page 216*

Note: This phenomenon occurred with previous nations as well. Rasulullah ﷺ once narrated a lengthy incident of this nature to the Sahabah. If the person passes the test Allah continues to bless him, but if he fails, Allah snatches those favours away.

If somebody asks in the name of Allah

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If somebody seeks protection from you using the name of Allah, grant him protection. If somebody asks taking the glorious name of Allah, give him.' —*Abu Dawud, Vol. 1, Page 242**

14. *Honouring one's seniors*

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He is not one of us who does not have compassion for our young and who does not acknowledge the status of our seniors.' —*Abu Dawud, Vol. 2, Page 328* *

Honouring Allah Azza wa-Jall

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'In honouring Allah, it is incumbent to hold in esteem a Muslim who has aged in Islam and his hair has turned white, the scholar of Islam who

neither trespasses nor transgresses the limits of the Qur'an and a just Muslim ruler.' —*Abu Dawud, Vol. 2, Page 317**

Blessings is with the seniors

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Blessings is with your seniors.' —*Majma', Vol. 8, Page 5**

A youth who honours the elderly

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Never does a youth honour an elderly person on account of his advanced age except that Allah will create somebody who will honour him in his old age.' —*Tirmizi, Vol. 2, Page 22**

Honouring one who is revered by his people

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When a man who is revered among his people comes to you, honour him.' —*Sunan Ibn Majah, Page 263**

5. *Reverence for the Ulama*

Only a hypocrite will dishonour three persons

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Only a hypocrite would dishonour the following three people: an elderly Muslim; a scholar of Diin and a just ruler.' —*Majma', Vol. 1, Page 170**

Seeking protection from an era when Ulama will be disobeyed

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ made the following *du'a:*

اَللّٰهُمَّ لَا يُدْرِكُنِيْ زَمَانٌ لَا يُتَّبَعُ فِيْهِ الْعَلِيْمُ

*O Allah: Let me not a witness an era wherein the learned ones are not followed.' —Majma', Vol. 1, Page 248 **

16. *Protecting and defending the honour of a Muslim*

The honour of a Muslim is greater than the status of the Ka'bah

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said the following whilst circumambulating the Holy Ka'bah: 'How pure are you and how pure is the atmosphere around you. How great are you and how sanctified are you. By the oath of the being who has control over my life, the honour of a believer is greater than you in the sight of Allah.' —*Ibn Majah, Page 282**

Deprived of divine mercy despite desperate circumstances

Abu Talhah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever fails to defend a Muslim when he is being degraded would be deserted by Allah in a moment when he desires His assistance desperately. Similarly, whoever defends a Muslim in such a circumstance, Allah will come to his aid when he would love to have the help of Allah. —*Abu Dawud, Vol. 2, Page 321**

17. *Dealing with people according to their status*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Treat people and deal with them according to their status.' —*Abu Dawud, Vol. 2, Page 317**

Maymun *Radiallahu Anhu* narrates that a common beggar once came to the door of Sayyidah Aayesha *Radiallahu Anha*. She gave him a piece of bread and he went on his way. Awhile later, a person who was well dressed and seemed reputable came to ask for something. Aayesha *Radiallahu Anha* arranged for him to be seated and treated him to a meal. When she was questioned about the different treatment meted out to the two persons she narrated that Rasulullah ﷺ instructed that people should be dealt with according to their rank and status. —*Abu Dawud, Vol. 2, Page 317**

17. *Politeness and Courtesy*

Sayyidah Aayesha *Radiallahu Anha* narrates that a person sought permission to see Rasulullah ﷺ. When informed of his identity, Rasulullah ﷺ commented: 'He is the worst element of his tribe.' Despite this Rasulullah ﷺ received him very warmly and spoke pleasantly to him. Sayyidah Aayesha *Radiallahu Anha* enquired about this after he had left. Rasulullah ﷺ said: 'O Aayesha, the worst person in the sight of Allah on the day of resurrection will be one who was avoided by people due to his harsh and unrefined conduct.' —*Sahih Bukhari, Vol. 2, Page 905**

Note: Sublime conduct demands that one be polite and tolerant with all classes of people.

Endearing oneself to people is half of intelligence

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Moderation in spending is half of subsistence; endearing oneself to people is half of intelligence; posing [sensible] questions is half of knowledge.' —*Majma', Vol. 1, Page 215**

Note: No man is an island and we cannot live in isolation. Maintaining healthy relationships with people is important. Conducting oneself in a noble manner is rewarding too.

18. *Hospitality to guests*

The Arabs considered hospitality to guests as a very sublime trait. They took pride in entertaining guests and would accord preference to a guest over themselves and their family. The most honourable person in their society was one who was most hospitable to his guest. Their poetry is replete with reference to hospitality.

They probably imbibed this trait from their great-grandfather, Sayyiduna Ibrahim *Alayhis Salam*. Ibrahim *Alayhis Salam* once received guests who were actually angels in human form. He hurried to his wife and instructed her to prepare to entertain the guests. Within a short while he prepared a meal of roasted calf. Since they were angels they did not partake of the meal. It is worthy to note that he received them cordially and entertained them to a meal despite them being strangers.

Instruction to honour a guest

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever believes in Allah and the last day should honour his guest.' —*Sahih Bukhari, Vol. 2, Page 889**

The rights of a guest

Abu Shurayh *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever believes in Allah and the last day should honour his guest. A guest is entitled to one day and night of extreme courtesy and hospitality. He has the right of being entertained and lodged for a maximum of three days. Entertaining him beyond this period would be considered charity.' —*Sahih Bukhari, Vol. 2, Page 905**

Note: The host should be lavish and extravagant to his host on the first day. The entertainment could be moderate on the remaining two days.

One should have adequate facilities for guests

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One should have bedding for oneself, a second one for one's wife and a third for the guest.' —*Sahih Muslim, Vol. 2, Page 194**

Note: This Hadith advocates that one should have sufficient arrangements for oneself, one's family and for one's guests.

Obligation to a guest who reaches a town at night

Abu Karimah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the

obligation of lodging and entertaining a guest who reaches a settlement or a town at night rests upon all Muslims in that area. —*Abu Dawud, Vol. 2, Page 170**

Note: If a traveller arrives unexpectedly in the evening the obligation to host him and lodge him would rest upon all the Muslims in that area.

Going out of one's way for a guest

Imam Bukhari has a chapter: *Going out of ones way for a guest* wherein he records the incident of Abu Darda *Radiallahu Anhu* who was fasting but made arrangements for his guest. —*Sahih Bukhari, Vol. 2, Page 906**

Regarding what is offered as inferior

A group of Sahabah once visited Jabir *Radiallahu Anhu.* He presented bread and vinegar to them. He encouraged them to eat by narrating the Hadith of Rasulullah ﷺ: 'What a good curry vinegar is!' Rasulullah then said: 'It is a detrimental for a host to consider what he presents to be inferior and it is harmful for a guest to regard what has being presented to him as inferior.'

Note: Islam promotes simplicity and undue formality is burdensome and looked down upon. Therefore, in unexpected cases the host should not feel ashamed of presenting whatever is easily available and the guest should receive it honourably.

A narration reported by Abu Ya'la state that it is sufficient evidence of the wretchedness of a person that he considers was has been offered to him as inferior. —*Targhib, Vol. 3, Page 374**

Obligation of the guest

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'It is incumbent on the guest to refrain from criticising his host after leaving his residence.' —*Targhib, Vol. 3, Page 279*

Note: A guest should overlook the shortcomings of his host and avoid mentioning it to others.

19. *Trustworthiness*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ delivered a sermon in which he said: 'There is no Imaan in one who is void of trustworthiness.' —*Majma', Vol. 1, Page 125**

Breaching a trust is the hallmark of a hypocrite

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There are three distinguishing signs of a hypocrite: He lies when he speaks; he breaks his promises; he breaches trust when entrusted.' —*Sahih Bukhari, Vol. 1, Page 10**

Zayd *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Trustworthiness will be the first thing to be taken away from this *ummah.*' —*Faydh al-Qadiir**

Who is a real believer?

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A believer is one whom people trust with their lives and property.' —*Tirmizi, Vol. 2, Page 90**

Four traits

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If you possess four traits do not bother about the material bounties that have been withheld from you: truthfulness in speech; safeguarding trusts; good character and abstention from consuming doubtful and unlawful things.' —*Majma', Vol. 4, Page 183**

The meaning of trustworthiness

- If somebody entrusts one with safekeeping of an item he should hand it over when demanded in the exact condition.

- If one has an obligation to another, fulfilling such an obligation would also be regarded as trustworthiness.
- If one were invited to a special meeting where confidential matters were discussed it would be regarded as trustworthiness to keep that information secret.
- If a person is employed at a company or institution he will be regarded as trustworthy if he discharges his responsibilities diligently and faithfully. —*Sirat an-Nabi, Vol. 6, Page 429*

20. *Honouring one's promises*

Ubadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Guarantee me six things and I guarantee you paradise. Speak the truth always; fulfil your promises; discharge trusts faithfully when entrusted; protect your shameful organs; lower your gazes and restrain your hands [from causing harm to others]. —*Faydh al-Qadiir**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ delivered a sermon in which he said: 'There is no religiousness in one who does not honour his agreements.' —*Majma', Vol. 1, Page 125* *

Hallmark of a hypocrite

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There are three distinguishing traits of a hypocrite: He lies when he speaks; he breaks his promises; he breaches the trust when entrusted.' —*Sahih Bukhari, Vol. 1, Page 10**

Lying to children

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ was once at their home when his mother called out to him saying: 'Come, I have something for you.' Rasulullah ﷺ asked her what she was going to give. She said that she had a date to give. Rasulullah ﷺ said: 'If you had nothing your name would have been recorded among the liars.' —*Mishkat, Page 416*

Note: Sometimes people lure children by making empty promises to them. This is sinful.

21. *Tolerance*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ told the chief of the *Abd al-Qays* tribe: 'You possess two traits that are beloved to Allah: tolerance and deliberation [being calm and composed at all times, without being hasty, rash or impulsive].' —*Sahih Muslim, Vol. 1, Page 35* *

22 *Moderation*

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He who exercises moderation in spending will never be afflicted with destitution.' —*Majma', Vol. 10, Page 319**

Emphatic instruction to maintain moderation

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O people; regard moderation binding upon you; regard moderation binding upon you; regard moderation binding upon you.' —*Ibn Majah, Page 313**

Note: The above statement of Rasulullah ﷺ was said after he noticed a person over-exerting himself in optional worship. Rasulullah ﷺ prohibited extremism.

Moderation in optional worship

Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'O people; burden yourselves only with that amount of actions which you can maintain constantly.' Rasulullah ﷺ then said that Allah would not cease to reward until one gets tired and gives up the action.' —*Sahih Muslim, Vol. 1, Page 266* *

Note: One may get exhausted by doing good deeds but Allah can never

be exhausted in conferring rewards and benefits.

22. *Avoiding impulsiveness and haste*

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Deliberation and non-impulsiveness is from Allah, whilst haste is from Shaytan.' — *Tirmizi, Vol. 2, Page 21**

Note: Allamah Khara'iti records that wise people have said that anything done in haste is generally defective and deficient.

Haste in matters relating to the hereafter

Sa'd *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There should be deliberation in everything except in matters relating to the hereafter.' —*Abu Dawud, Vol. 2, Page 314**

Note: One should not hesitate and deliberate when it pertains to righteous actions and noble deeds. These actions could not have any adverse or unpleasant effects. Delaying and procrastinating gives Shaytan an opportunity to deter one.

23. *Tenderness and Compassion*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Allah loves gentleness and compassion in all matters.' —*Sahih Bukhari, Vol. 2, Page 890**

Note: The opposite of gentleness is harshness and abrasiveness.

Gentleness with evil people

Sayyidah Aayesha *Radiallahu Anha* narrates that a group of Jews visited Rasulullah ﷺ and they greeted by saying: *As Saamu Alaykum* instead of *As Salamu Alaykum.* —*As Saamu Alaykum* means: 'May death be upon

you. Aayesha *Radiallahu Anha* says that she was alert and heard what they had said. She angrily retorted: 'May death be upon you instead and the curse of Allah too.' Rasulullah ﷺ said: 'Take it easy, O Aayesha. Allah is gentle and he loves gentleness.' —*Sahih Bukhari, Vol. 2, Page 890**

One who is deprived of all goodness

Jariir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He who is deprived of gentleness and tenderness is deprived of all goodness.' —*Sahih Muslim, Vol. 2, Page 322**

Allah loves gentleness

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Indeed Allah is gentle and compassionate and He loves gentleness.' —*Sahih Muslim, Vol. 2, Page 322**

Note: Qadhi Iyadh says that Allah simplifies the tasks of people who are gentle.

Gentleness with animals

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If you are riding upon an animal and you pass by a piece of land that is green and lush, slacken your pace and fulfil the right of the animal for indeed Allah is gentle and compassionate and he loves gentleness and compassion.' —*Tabarani/Al-Kabiir* *

Note: Fulfilling the animal's right refers to allowing it to graze.

24. *Concealing the faults of others*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If anyone conceals the faults of a Muslim Allah will conceal his faults in this world as well as the hereafter.' —*Abu Dawud, Vol. 2, Page 328**

As if one has resurrected one who was buried alive

Uqbah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who witnesses someone's fault and conceals it is like reviving a soul that was buried alive.' —*Abu Dawud, Vol. 2, Page 322**

Note: A person is sometimes caught in such an embarrassing moment that he wishes that the earth could swallow him. Hence the reward mentioned in the above Hadith is so apt.

Dukhayn - the slave of Uqbah *Radiallahu Anhu* - narrates, 'We had neighbours who were alcoholics. I advised them against consuming alcohol but they refused to desist. I eventually complained to Uqbah about them and I told him that I had decided to report the matter to the authorities. Uqbah *Radiallahu Anhu* advised me to leave the matter. After some time I complained once more about their situation and I informed him that I had decided to report the matter. Uqbah *Radiallahu Anhu* said to me: 'What is the matter with you? Uqbah then related that he had heard the above Hadith of Rasulullah ﷺ.' —*Abu Dawud, Vol. 2, Page 322**

Imam Abu Dawud narrates that whilst Uqbah *Radiallahu Anhu* advised him against reporting the matter, he encouraged him to continue reminding and warning them of the harms of their action.

Punishment for revealing faults

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'On the day of resurrection Allah will conceal the faults of those who concealed the faults of others in this world. Similarly, Allah will humiliate those who reveal the faults of others, to the extent that they will suffer disgrace and humiliation whilst being confined to their own homes.' —*Targhib, Vol. 3, Page 239**

25. *Swallowing one's anger*

Whilst describing the traits of the pious people Allah says the following in the Qur'an Majid:

والكاظمين الغيظ والعافين عن الناس
Those who swallow their anger and who forgive people.—Aal Imran

Imam Qurtubi records that Maymun Ibn Mahran had a slave girl. She was once bringing hot gravy for his guests. Whilst carrying it she slipped and it spilled on him. He reacted impulsively and decided to beat her but she recited the verse: '*And those who swallow their anger*'. Thereupon Maymun said: 'I have swallowed my anger.' She continued with the next part of the verse and recited what means: '*And they forgive people*', whereupon he said: 'I have forgiven you.' She read the last portion which says: '*And Allah loves those who do acts of kindness*' and he said: 'I will be kind to you; You are free for the pleasure of Allah.' — *Qurtubi, Verse 134 - Aal Imran**

Imam Bayhaqi records a similar incident about Sayyiduna Husay Ibn Ali *Radiallahu Anhu*. His slave girl was pouring water for him t perform *wudhu* and the utensil slipped from her hand, spilling all th water on him. Since anger is a natural reaction she feared that he would be infuriated and recited the first portion of the verse as mentioned above. When he told her that he had swallowed his anger, she read the second and third portions of the verse and she was set free. —*Ma'arif al-Qur'an, Vol. 2, Page 90*

The best sip

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The best sip one can ever take is to sip [and swallow] one's anger for the pleasure of Allah.' —*Ibn Majah, Page 309* *

Whichever damsel of paradise one desires

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever swallows his anger when he has the capacity and liberty to take the person to task will be summoned before all people on the day of resurrection and he will be given the privilege of choosing whichever damsel of paradise he desires.' —*Abu Dawud, Vol. 2, Page 311**

Emphatic instruction to control anger

Abu Hurairah *Radiallahu Anhu* narrates that a person came to Rasulullah ﷺ and said: 'Give me some pertinent advice.' Rasulullah ﷺ said: 'Do not get angry.' He repeated the request and Rasulullah ﷺ repeated the advice. This continued for a few times and Rasulullah ﷺ repeated the same advice each time.' —*Sahih Bukhari, Vol. 2, Page 903**

Who is a really powerful person?

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A strong man is not one who can defeat others in wrestling. Rather, a strong man is he who controls himself when he is overcome with rage and anger.' —*Sahih Bukhari, Vol. 2, Page 903**

Perform wudhu when angry

Atiyyah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Anger is from the devil and he is created from fire and water extinguishes fire. If one gets angry one should perform wudhu.' —*Abu Dawud, Vol. 2, Page 312**

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said 'If anyone gets angry whilst he is standing he should sit. If his anger does not subside he should lie down.' —*Abu Dawud, Vol. 2, Page 311**

What to recite when angry

Sulayman *Radiallahu Anhu* narrates that two people were arguing near Rasulullah ﷺ. There argument was so heated that it made their faces red and their veins were throbbing and protruding. Rasulullah —ﷺ

remarked: 'I know of that which would make their anger subside if they were to utter it. It is: —*Sahih Bukhari, Vol. 2, Page 903* *

أَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

26. *Reliance upon Allah*

Tawakkul refers to reliance upon Allah after adopting measures within one's capacity. Reliance upon Allah is a lofty trait. Allah loves those who rely upon Him and promises that He will suffice for their needs.

Entry into paradise without reckoning

Ibn Abbas *Radiallahu Anhu* narrates that he heard Rasulullah ﷺ saying: 'Seventy thousand of my followers will enter paradise with faces radiant like the moon. They are those who neither cauterise nor resort to amulets, charms or talismans and who have perfect reliance upon Allah.' —*Sahih Bukhari, Vol. 2, Page 968**

He would sustain you as He sustains the birds

Sayyiduna Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Had you relied upon Allah as you aught to have He would have sustained you as he sustains the birds; they leave their nest with empty stomachs each morning and return fed and satiated in the evening.' —*Tirmizi, Vol. 2, Page 60**

Rely upon Allah after taking necessary measures

Anas *Radiallahu Anhu* narrates that a person asked Rasulullah ﷺ: 'Should I fasten the animal and then exercise *tawakkul* or should I leave it free and exercise *tawakkul?* Rasulullah ﷺ said: 'Fasten it and exercise *tawakkul.*' —*Tirmizi, Vol. 2, Page 78**

Note: The important lesson drawn from the above Hadith is that one should employ the means at one's disposal and then rely on the unseen help of Allah. Rasulullah ﷺ hid in the cave for three days during his

migration journey. Similarly Rasulullah ﷺ wore two sets of armour in one of the battles. This emphasises the importance of adopting measures in one's control. A farmer plants the seeds and then depends upon Allah to make the produce to come forth.

A supplication

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following *du'a*:

اَللّٰهُمَّ اجْعَلْنِيْ مِمَّنْ تَوَكَّلَ عَلَيْكَ فَكَفَيْتَهُ وَاسْتَهْدَاكَ فَهَدَيْتَهُ

O Allah; make me among those who rely upon you so that You suffice for them, and among those who seek guidance from you so that You guide them. —Ibn Abi-d Dunya, At-Tawakkul, Page 46 *

27. Contentment

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Indeed the prosperous one is he that has accepted Islam, whose sustenance is sufficient for his needs and Allah has granted him contentment with that which has been stipulated for him.' *—Sahih Muslim, Vol. 1, Page 337**

True riches

Abu Hurairah *Radiallahu Anhu* relates that Rasulullah ﷺ said: 'Wealth and riches is not determined by excessive assets; instead it is defined by inner contentment.' *—Sahih Bukhari, Vol. 2, Page 954**

Note: A wealthy person who lacks contentment cannot be considered wealthy at all.

Method of achieving contentment

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Look at those who are less-fortunate, not at those who have more than you as this would make you underestimate the bounties of Allah upon you. —

*Sahih Muslim, Vol. 2, Page 407**

Note: The above principle should be applied to our material and financial status. In religious matters we ought to measure ourselves against those who are above us as this will motivate us to excel.

The human appetite is insatiable

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If a man has two valleys of wealth he will surely seek the third and his appetite will never be satiated except with the sand of the grave.' —*Sahih Muslim, Vol. 1, Page 335**

28. *Seeking independence from others*

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He who aspires to gain independence from people, Allah will grant him independence.' —*Sahih Bukhari, Vol. 2, Page 958**

The honour of a believer

Sahl *Radiallahu Anhu* narrates that Jibril *Alayhis Salam* said to Rasulullah ﷺ: 'O Muhammad; live for as long as you wish, you are sure to die one day. Do whatever you like, you are sure to be compensated accordingly. Love whosoever you want to love, you will surely part from them one day. Remember that the prestige of a believer is in waking up for *Tahajjud* and his honour is in remaining independent of people.' —*Majma', Vol. 2, Page 433* *

29. *Patience and exercising restraint*

Allah Ta'ala says:

إن الله مع الصابرين

Indeed Allah is with those that are patient and those who exercise restraint.'

Sabr, which is usually translated as patience actually refers to exercising restraint, enduring and persevering. There are three types of *Sabr*.

- *Sabr* exercised when fulfilling the commandments of Allah - No matter how burdensome it may seem one must be steadfast in carrying out the commands of Allah at all times and restrain oneself from transgressing. An example of this is awakening for *Fajr* prayer on a cold wintry morning when the urge to sleep is overwhelming.

- *Sabr* exercised when abstaining from sin – To exercise restraint when their is an impulse or temptation to sin.

- *Sabr* upon difficulties and hardship – To restrain oneself from complaining or behaving inappropriately when overcome with a calamity. One should not utter words that show disrespect.

Sabr in adversity

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The real moment of *Sabr* is when the initial impact of a tragedy strikes one' — *Sahih Bukhari, Vol. 1, Page 171**

Note: The actual moment of *Sabr* is when calamity strikes. If a person receives the news of the demise of a dear one, his immediate response would determine whether one had exercised *Sabr* or not. Behaving irrationally or speaking inappropriate words and coming to terms what has happened later on is not regarded as *Sabr* at all.

The most challenging tests are for the prophets of Allah

Sa'd *Radiallahu Anhu* narrates that he asked Rasulullah ﷺ: 'Who is afflicted with the severest calamities?' Rasulullah ﷺ said: 'The Ambiya face the most trying conditions, followed by those whose rank is directly below them and so on. A person is tested according to the strength of his religiousness. If he is strong in faith his trials are greater. If he is weak

he faces trials accordingly. Adversities and misfortune befall a person continuously until he becomes so cleansed from sin that he walks on earth sinless.' —*Tirmizi, Vol. 2, Page 65**

Note: It is established from the above that calamities are blessings in disguise. Fortunate are those who are patient in adversity, for they will ultimately tread upon the earth without the burden of sins. The Ambiya are sinless and their challenges raise their status in paradise.

Patience upon losing one's eyesight

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ related that Allah *Azza wa-Jall* says: 'If I test my servant by taking away his sight and he exercises *Sabr* upon that I will grant him paradise in return.' —*Sahih Bukhari, Vol. 2, Page 844**

Losing one's children

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ once said that if a Muslim suffers the loss of three children he will never enter hell.' —*Sahih Bukhari, Vol. 1, Page 167**

Note: In order to qualify for these benefits, these children must pass away before attaining physical maturity. This fact is recorded in other versions of this Hadith. Sayyidah Aayesha *Radiallahu Anha* asked: 'What if only one child passes away?' Rasulullah ﷺ said: 'Even if only one child passes away.' —*Tirmizi, Vol. 1, Page 204**

30. *Gratitude*

Allah *Azza wa-Jall* says:

إعملوا آل داود شكرا وقليل من عبادي الشكور

O family of Dawud; engage in expressing gratitude to me.

The Qur'an and Hadith establish that *Shukr* is not a verbal expression

only. In fact, it is the combination of a physical and verbal expression. —*Tafsir Qurtubi, Vol. 14, Verse 13**

In fulfilment of this command, Dawud and Sulayman *Alayhimas Salam* expressed gratitude to Allah by ensuring that one individual from their household was always occupied in the worship of Allah at any time of the day or night. They divided the day and night among themselves to maintain a constant routine of worship. —*Ma'arif al-Qur'an, Juz, 22, Page 150*

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would engage in such lengthy Tahajjud that his feet would swell. When she said to him: 'Why are you are exerting yourself so much when Allah has forgiven all your past and future sins [if you were to commit any]?' Rasulullah ﷺ replied: 'Should I not be a grateful servant then?' —*Tafsir Qurtubi, Vol. 14, Verse 13**

Expressing gratitude to people

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He has not expressed gratitude to Allah who does not express gratitude to people [for the favours received from them].' —*Abu Dawud, Vol. 2, Page 314**

Note: One cannot be grateful to Allah Ta'ala if one fails to acknowledge the kindness of people.

A different recompense for people's favours

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'If somebody does good to you, repay the favour. If you cannot repay the favour, mention it to others for this will be an expression of gratitude.' —*Majma', Vol. 8, Page 235**

Gratitude paves the way for more favours

Sayyiduna Ali *Radiallahu Anhu* is reported to have said that the favours of Allah are directly linked to gratitude. These favours increase according to the degree of gratitude. When one stops expressing gratitude favours are discontinued. —*Ibn Abi-d Dunya, Page 81*

Note: The Qur'an endorses this fact. '*If you are grateful I will increase my favours upon you; but if you are ungrateful my chastisement is indeed severe.*'

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has been granted the good-fortune of expressing gratitude will only experience *barakah* and an increase in the favours.' —*Ma'arif al-Qur'an, Vol. 5, Page 234**

The best of both worlds

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has been granted four things has received the best of this world and the next: a grateful heart; a tongue constantly engaged in the remembrance of Allah; a body that is patient upon calamity; a wife that does not betray her husband regarding his wealth or her modesty.' —*Ibn Abi-d Dunya, Vol. 3, Page 22*

The benefit of saying Alhamdulillah

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Never does one utter *Alhamdulillah* upon receiving a bounty, except that one has expressed gratitude for it. If one says it a second time Allah will grant the same reward once again, and if one says it a third time Allah forgives one's sins.' —*Jaami' as-Saghir**

Note: Saying *Alhamdulillah* upon receiving a bounty is the simplest expression of gratitude. One should form a habit of saying *Alhamdulillah* for the simplest bounties. Rasulullah ﷺ would esteem and magnify every bounty despite it being trivial.

How to develop gratitude?

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Look at those who are less-fortunate than you not at those who are better off then you as this would make you consider the bounties of Allah upon you seem insignificant.' —*Sahih Muslim, Vol. 2, Page 407**

Du'a for expressing gratitude

The following du'a was taught to Mu'az *Radiallahu Anhu* and Rasulullah ﷺ emphatically advised him to recite it after every Salah:

اَللّٰهُمَّ أَعِنِّيْ عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

*O Allah; assist me in remembering you, in expressing gratitude to you and in worshipping in you in the best manner. —Abu Dawud, Vol. 1, Page 220 **

31. *Humility*

Abu Hurairah Radiallahu Anhu narrates that Rasulullah ﷺ said: 'Never does a person humble himself for the pleasure of Allah except that Allah elevates him.' —*Sahih Muslim, Vol. 2, Page 321**

Injunction pertaining to humility

Iyadh *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah has revealed to me to instruct you to be humble so that you neither boast over one another nor commit injustice against each other.' —*Sahih Muslim, Vol. 2, Page 385**

Virtue of avoiding exquisite garments

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who refrains from wearing elaborate garments as an expression of humility before Allah, Allah will summon him before humanity on the last day and bestow him with a garment that is reserved for the believers [in paradise].' —*Tirmizi, Vol. 2, Page 75**

Signs of humility
Sayyiduna Ali Radiallahu Anhu is reported to have said that humility in essence comprises of three traits: making *Salaam* first; being satisfied with any seat in a gathering besides the chief-seat and resenting fame and boasting. —*Kanz**

32. *Modesty and Shame*

Rasulullah ﷺ*'s modesty*
Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ was more modest than a virgin women concealed in her veil.' —*Sahih Bukhari, Vol. 1**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Imaan has more than seventy branches; the declaration of *Laa ilaaha illallah* is most sublime. The lowest branch of Imaan is to remove a harmful object from the path and modesty is a very significant branch of Imaan.' —*Sahih Bukhari, Vol. 1*

One who has no shame has no limits
Abu Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One of the advices which have been transmitted from the previous messengers is that if you have no shame do whatever you wish.' —*Sahih Bukhari, Vol. 1**

Note: One who looses shame and modesty would not desist from stooping the lowest level.

When Allah intends to destroy a servant
Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When Allah intends to destroy a servant He snatches modesty from him.' —*Targhib, Page 400*

33. *Generosity*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A generous person is close to Allah, close to paradise loved by people. — *Tirmizi, Vol. 2**

Prayers of the angels

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: Two angels descend from heaven each morning. One of them prays: 'O Allah, grant the one who spends a replacement of what he has spent`a.' The other says: 'O Allah, destroy the wealth of one who refrains from spending.' —Sahih Muslim, Vol. 1 *

Note: It is often noticed that the wealth of those that are niggardly in spending for good causes is destroyed by some cause. Ibn Hajar says that either the wealth or the owner would suffer destruction.

The story of Abu Talhah al-Ansari

Abu Talhah *Radiallahu Anhu* was among the wealthiest date-farmers of Madinah Munawwarah. One of these orchids was his most prized asset and it had a well too. It was known as *Bayruha'*. Rasulullah ﷺ frequented this orchid and enjoyed its sweet water. When the verse: '*You will never attain piety until you spend of that which is beloved to you*' was revealed Abu Talhah came to Rasulullah and offered the orchid for the sake of Allah, to be distributed as Rasulullah ﷺ wished. Rasulullah ﷺ was delighted at the spirit of Abu Talhah *Radiallahu Anhu*. —*Sahih Bukhari* *

34. *Steadfastness*

The meaning of steadfastness

Sayyiduna Umar *Radiallahu Anhu* said: '*Istiqamah* refers to being steadfast in carrying out the commands of Allah and abstaining from His prohibitions. —*Ma'arif al-Quran*

The most difficult task

The most difficult challenge in life is to achieve *Istiqamah*. It is for this reason that the *Awliya* [friends of Allah] consider *Istiqamah* superior to *karamaat* [the ability to display a supernatural feat]. One who maintains *Istiqamah* is indeed a true friend of Allah despite not displaying any *karamat*.

The most concise advice

Sufyan *Radiallahu Anhu* narrates that he asked Rasulullah ﷺ for comprehensive advice which at would make him independent of seeking advice again. Rasulullah ﷺ said: 'Express belief in Allah and then remain steadfast in discharging your obligations.' —*Sahih Muslim, Vol. 1**

35. *Bravery and courage*

Anas *Radiallahu Anhu* narrates that an unusually loud sound created panic in Madinah Munawwarah one night. Rasulullah ﷺ took Abu Talha's horse, which was named *Mandub* and set out all by himself to determine the cause for alarm. Rasulullah ﷺ returned a short while later and said to the people: 'There is nothing to fear; there is nothing to fear.' —*Tirmizi, Vol. 1**

Note: Riding out all alone in a moment of panic requires tremendous bravery and courage.

A physically strong believer is dearer to Allah

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A strong believer is more beloved to Allah than a weak one.' —*Sahih Muslim* *

36. *Expressing joy upon good and sorrow upon vice*

Abu Umamah *Radiallahu Anhu* narrates that a person asked Rasulullah

ﷺ about Imaan. Rasulullah ﷺ [informed him of a sign of Imaan and] said: 'If your good deeds delight you and your evil deeds cause you sorrow and anguish then you are a Mu'min [one who has Imaan].' — *Musnad Ahmad**

A du'a of Rasulullah ﷺ

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to make the following *du'a:*

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ الَّذِيْنَ إِذَا أَحْسَنُوْا إِسْتَبْشَرُوْا وَإِذَا أَسَاءُوْا إِسْتَغْفَرُوْا

O Allah; make me among those who are delighted when they do good and who seek forgiveness when they commit evil. —Sunan Ibn Majah*

37. Spending upon others

Abu Sa'eed *Radiallahu Anhu* narrates that they accompanied Rasulullah ﷺ on a journey and he said the following to them: 'Whoever has an extra conveyance should give it to one who has none; whoever has extra provisions should pass it on to those who have none.' Abu Sa'eed *Radiallahu Anhu* says that Rasulullah ﷺ made similar announcements regarding other items until the Sahabah felt that nobody has a right to withhold material possession which are in excess of his needs.' —*Sahih Muslim**

Suffice on necessities

Whilst explaining the following verse, Imam Hasan al-Basri says that one should spend all that is in excess of his needs, keeping only the required amount for himself.

وابتغ فيما آتاك الله الدار الآخرة

And seek with that which Allah has conferred upon you [i.e. wealth] the abode of the hereafter.

Note: A Muslim should pass his life in this world like a traveller who keeps minimal possessions on his journey.

38. *Choose for others what your prefer for yourself*

Abu Hurairah *Radiallahu Anhu* reports that Rasulullah ﷺ said: 'Love for others what you prefer for yourself.' —*Jaami' as-Saghir**

He is not a true believer

Husayn *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'None of you can be a true believer unless he desires for a fellow Muslim that which he prefers for himself.' —*Sahih Bukhari**

39. *Joining ties with those who sever ties*

Ubayy *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever desires lofty mansions and high stages in paradise should forgive those who oppress him; give those who withhold from him and join ties with those who sever ties with him.' —*Majma'**

An easy reckoning

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has three qualities Allah will grant him an easy reckoning and admission into paradise.' Upon Abu Hurairah's enquiry, Rasulullah ﷺ said: 'Spending on those who withhold from one; joining ties with those who sever ties and forgiving those who harm one.' —*Targhib, Vol. 3, Page 341* *

40. *Avoiding from arguments despite being right*

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I guarantee an abode on the lower ranks of paradise for the one who avoids arguing even though he is right; a home in the centre of paradise for one who avoids lying even in the form of joking and jesting and a home in the highest levels of paradise for one whose character is sublime.' —*Abu Dawud, Vol. 2, Page 313**

41. *Having pure and noble thoughts about others*

Avoid reporting negatively about people

Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Do not convey to me any negative information about any of my companions as I wish to meet people without having any ill-feelings in my heart.' —*Abu Dawud**

42. *Pleasant and gentle speech*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A pleasant word is also charity.' —*Sahih Bukhari, Vol. 2**

Adi *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Secure your freedom from the fire of hell even by giving a piece of date in charity. If you are unable to do that then secure your freedom through pleasant speech and polite words.' —*Sahih Bukhari, Vol. 2**

Note: In the absence of financial resources one could use pleasant and gentle speech to receive the reward of charity.

Attain Jannah through pleasant speech

Miqdam narrates that his grandfather asked Rasulullah ﷺ to inform him of actions that would lead him to paradise. Rasulullah ﷺ said: 'Feed people, make Salam [i.e. greeting] common and ' : pleasant in speech.' —*Majma', Vol. 5**

43. *A smiling and pleasant countenance*

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ advised him never to consider a good deed insignificant even if it were something as trivial as meeting a fellow Muslim with a pleasant and smiling countenance. —*Sahih Muslim, Vol. 2**

Jariir *Radiallahu Anhu* narrates that Rasulullah ﷺ always met him with a smile. —*Sahih Bukhari, Vol. 1, Page**

44. *Controlling one's tongue*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who believes in Allah and the last day should only speak that which is beneficial and constructive or remain silent.' —*Sahih Bukhari, Vol. 2**

Associate with those who speak less

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When you a see one who has been blessed with disinclination to this world and minimal speech then sit in his company for Allah has granted him wisdom.' —*Shu'ab al-Imaan, Vol. 7, Page 254*

Excessive speech leads to excessive sins

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He whose speech is excessive, his sins will also be excessive.' —*Majma', Vol. 10**

Ahnaf Ibn Qays narrates that Sayyiduna Umar *Radiallahu Anhu* said: 'One who speaks much will err much.' —*Majma', Vol. 10**

Repercussions of speech

Bilal *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A person sometimes utters a statement without thinking much of it but it pleases Allah and Allah records eternal pleasure for him on account of it. Yet on other occasions, people may utter certain remarks and take it lightly but it displeases Allah and Allah records eternal displeasure for the person.' —*Tirmizi, Vol. 2**

Note: We sometimes amuse ourselves with the manner in which we can comment on issues and pass remarks failing to realise that its repercussions could be devastating.

Advice to Mu'az Radiallahu Anhu

Once whilst advising Mu'az *Radiallahu Anhu* Rasulullah ﷺ caught hold of his blessed tongue and said: 'Control this.' In astonishment he asked: 'Would we be taken to task even for that which we utter with out tongues?' Rasulullah ﷺ said: 'The harvest of the tongue would be the most prominent cause for people being flung headlong into the fire of hell.' —*Tirmizi, Vol. 1**

Comprehensive and invaluable advice

Abu Zarr *Radiallahu Anhu* narrates that he asked Rasulullah ﷺ for advice whereupon Rasulullah ﷺ said: 'I advise you to observe *Taqwa* for it is the most important of all matters.'

Abu Zarr: 'Give me more advice.'
Rasulullah ﷺ said: 'Make the recitation of the Qur'an and remembrance of Allah compulsory upon yourself, for it will be a light for you in the earth and in the heavens.'

Abu Zarr: 'Give me more advice.'
Rasulullah ﷺ said: 'Remain silent except when there is good to be spoken, for silence will ward off the devil and it will aid you in your religious matters.'

Abu Zarr: 'Give me more advice.'
Rasulullah ﷺ said: 'Do not laugh excessively for it kills the heart and dispels the spiritual lustre of the face.' —*Majma', Vol. 4*

The limbs of the body petition the tongue everyday

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The limbs of the human body petition the tongue each morning and say to it: 'Fear Allah regarding us; our destiny depends on you. If you conduct yourself appropriately we will also be spared and if you deviate, we will also suffer.' —*Tirmizi, Vol. 2**

Note: The tongue perpetrates many crimes for which the entire body will pay the price.

45. *Avoid futility*

Allah Ta'ala says,

وأذا مروا باللغو مروا كراما

And when they pass by futility, they pass with dignity.'

A Muslim avoids futility. The worst form of futility is to indulge in sin, which is destructive to the mind and the soul. Another type of futility is that which does not necessarily constitute sin, but it is destructive since it results in the loss of time. Avoiding such futility is also necessary. —*Ma'arif al-Qur'an*

Abstention from futility

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'It is from the beauty and perfection of a man's religion that he abstains from and avoids everything that is irrelevant to him.' —*Tirmizi, Vol. 2**

46. *Compassion and mercy*

Jariir *Radiallahu Anhu* narrates that Rasulullah ﷺ said:'Allah does not have compassion on one who does not have compassion on others.' —*Sahih Muslim, Vol. 2**

Jariir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Take pity on those who are on earth; the One in the heavens will have compassion on you.' —*Tirmizi, Vol. 2**

One who is wretched is deprived of compassion

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Only those who are wretched are deprived of compassion.' —*Tirmizi, Vol. 2* *

Compassion on the young

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He is not from amongst us who does not show compassion to our young and who does not respect our seniors.' —*Tirmizi* *

47. *Selflessness*

Allah describes the noble trait of the Ansar as follows:

ويؤثرون على أنفسهم ولو كان بهم خصاصة

They give preference to others over themselves despite facing dire straits.

The *Ansar* gave preference to the *Muhajiriin* in every matter and saw to their fellow brother's needs before their own. In some instances they were in dire straits themselves. —*Ma'arif al-Qur'an*

The *Muhajiriin* migrated to Madinah empty-handed as they migrated in secrecy for fear of persecution if caught. Upon their arrival in Madinah, the *Ansar* shared all their belongings with them. The *Ansar* owned date farms and they fixed a share of its produce for their brothers. However, they laboured on their lands but they split the profits between themselves equally. —*Sirat an-Nabi – Vol. 1 Shibli/Nadwi* *

An unparalleled example of selflessness

Ibn Umar *Radiallahu Anhu* narrates that a goats' head was sent to the home of certain Sahabi who was in dire straits. Despite his own condition he sent it to the home of another Sahabi, thinking that the other person may have more desperate circumstances than himself. The goat's head was passed on to seven homes [each person sending it to someone whom he felt was more deserving than himself] until it returned to the home of the first person.

Abu Hurairah *Radiallahu Anhu* narrates that a certain Sahabi received a guest. It so happened that there was only sufficient food for his children.

He instructed his wife to put the children to sleep, extinguish the lamp and to place the food before the guest in darkness. The guest ate to his fill and the entire household went to bed on an empty stomach. —*Tirmizi, Vol. 2**

48. *Interceding for the fulfilment of other's needs*

Allah *Azza wa-Jall* says:

من يشفع شفاعة حسنة يكن له نصيب منها ومن يشفع شفاعة سيئة يكن له كفل منها

Whoever intercedes a rightful intercession will have a share of the reward; and whoever intercedes for an unjust cause will bear a portion of its burden.

Intercede and you will be rewarded

Abu Musa *Radiallahu Anhu* narrates that whenever a beggar or a needy person came to Rasulullah ﷺ he would say to his companions: 'Intercede, for you will be rewarded for it.' —*Sahih Bukhari, Vol. 1**

Note: Strangers would arrive in Madinah and they would be over-awed by the personality of Rasulullah ﷺ, thereby being unable to express their needs. Rasulullah ﷺ instructed his companions to intercede for such people and speak on their behalf. They would be rewarded for interceding even if their representation did not yield favourable results.

Accepting a recompense for interceding is sinful

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever intercedes for a fellow Muslim and then receives a gift for it has entered the door of the worst form of usury.' —*Abu Dawud, Vol. 1**

49. *Have positive thoughts about Allah*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah *Azza wa-Jall* says: 'I respond to my servant according to his expectations of me.' —*Sahih Bukhari, Vol. 2**

Strike a balance between hope and fear

Sa'eed Ibn al-Musayyib narrates that Rasulullah ﷺ said: 'Never does fear and hope combine in the heart of a believer except that Allah will save him from his fear and grant him what he hopes for.'—*Jaami' as-Saghiir, Vol. 5**

Note: A true believer maintains a balance between hope in Allah's mercy and fear for His chastisement. Unjustified hope makes one transgress the limits of Allah and excessive fear makes one despondent.

Extremely hopeful in one's last moments

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'None of you should give up his soul except in a state where he has high hopes in Allah.' —*Sahih Muslim, Vol. 2**

Luqman *Alayhis Salam* advised his son: 'My dear son; let not hope of Allah's mercy make you audacious to perpetrate sin; let not fear of Him create despondency of His mercy.' —*Shu'ab al-Imaan, Vol. 2, Page 18*

50. *Mutual Consultation*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who determines his course of action after fruitful consultation [*Mashwarah*] will never regret.' —*Majma', Vol. 8**

Mutual consultation is always fruitful

Dah-haak says that Rasulullah ﷺ was commanded to engage in *Mashwarah* because the best option is brought to light through this process. —*Sirat, Vol. 7*

51. *Justice and fairness*

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Those who are just and fair will be seated near Allah on the day of

resurrection. They will recline upon pulpits of celestial light. They are those who were balanced and fair in their decisions, fair with their families and in all matters entrusted to them.' —*Sahih Muslim, Vol. 2**

52. *Reconciliation and its importance*

Allah *Azza wa-Jall* says:

إنما المؤمنون إخوة فأصلحوا بين أخويكم

Indeed the believers are brothers so reconcile between them.'

When two Muslim families, individuals or groups disunite, it is the duty of all Muslims to facilitate reconciliation. There is tremendous rewards for this action as it prevents a host of evils from taking root as the discord persists. Prolonged friction breeds jealousy, enmity and malice.

More rewarding than many obligatory actions

Abu Darda *Radiallahu Anhu* narrates that Rasulullah ﷺ asked his companions: 'Should I not inform you of an action which is more superior than [optional] Salah, fasting and charity?' The Sahabah said: 'Surely, O messenger of Allah. Rasulullah ﷺ said: 'Reconciling two parties.' —*Abu Dawud, Vol. 2**

Lying to reconcile two people

Ummu Kulthum *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'One who utters that which is not entirely true when reconciling between two people by attributing favourable remarks or sentiments to one party and conveying it to the other party would not be guilty of lying.' —*Sahih Bukhari, Vol. 1**

53. *Associating with pious people*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ was asked: 'What kind of companion is most beneficial for us?' Rasulullah ﷺ said:

'One whose sight reminds you of Allah, whose speech increases your knowledge and whose actions remind you of the hereafter.' —*Majma', Vol. 10**

Imam Sha'bi said: 'Associate with learned people; if they see good qualities in you they will praise acknowledge you, and if they notice your faults they will overlook it graciously. They will not rebuke you if you err and they will educate you if you do something that is foolish and ignorant.' —*Al-'Ilm w-al Ulama, Page 95*

Associate only with Muslims

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Associate with believers only and let only the pious consume your food.' —*Abu Dawud, Vol. 2 **

A man follows the ways of his companions

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A man adopts the ways and habits of his close companions, so consider carefully those whom you associate with.' —*Abu Dawud, Vol. 2**

54. Avoiding evil influences

A Muslim who lives among non-Muslims

Khalid *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I absolve myself of any relationship with a Muslim who lives and resides amidst disbelievers.' —*Majma', Vol. 5**

Associating with those who engage in Bid'ah

Sayyiduna Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Do not sit in the company of the *Ahl al-Qadr* and do not welcome them in your homes.' —*Abu Dawud, Vol. 2**

Note: *Ahl al-Qadr* refers to a deviant sect who refuted predestination. It can be established from the above Hadith that it is prohibited to

associate with any classification of religious innovators.

Imam Ghazali's advice

Imam Ghazali advises that a companion should have the following traits:

- He should be intelligent as there is no benefit is associating with stupid or ignorant people. In fact it is detrimental and hazardous.
- He should have noble character
- He should not be termed a *fasiq* in the light of the *Shari'ah* for one could never trust one who does not fear Allah
- He should not be associated with *Bid'ah*.
- He should not be desirous of amassing material possessions. His companionship is fatal as love of the world will settle in one's heart and this is the root of every vice.

55. *Abstaining from that which bothers one's conscience*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ once found a date lying on the floor. He said: 'I would have certainly consumed this date i I had not feared that it is *sadaqah*.' —Sahih Bukhari, Vol. 1 *

Note: Consuming that which was given as *sadaqah* was forbidden for Rasulullah ﷺ and his family.

Nu'man *Radiallahu Anhu* narrates that he heard Rasulullah ﷺ saying: 'Halal is evident and Haraam is also evident. However there are many grey areas between the two which remain unclear to most people. One who abstains from doubtful things will safeguard his *Diin* as well as his honour. One who indulges in these will get trapped in Haraam. It is similar to the case of a shepherd who allows his animals to graze near the border of the royal pastures. The animals are bound to cross over into the royal pastures. Every king has his boundaries and Allah Ta'ala also has his boundaries, which are the forbidden things.' —*Bukhari, Vol. 1**

A simple method for determining right and wrong

Wabisah *Radiallahu Anhu* narrates that he visited Rasulullah ﷺ and before he could say anything, Rasulullah ﷺ asked: 'You have come to ask about virtue and vice.' He affirmed what Rasulullah ﷺ said. Rasulullah ﷺ then said to him: 'Seek the verdict of your heart; virtue constitutes that which does not bother the conscience whilst vice pricks the conscience and creates uneasiness and reluctance.' —*Azkar* *

Note: A version of this Hadith which appears in *Sahih Muslim* adds the following statement to the description of vice: '*And you would not like others to see you committing that action.*'

56. Altruism and being a well-wisher to all Muslims

Tamiim *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Diin [in essence] is altruism [*Nasiihah*].' —*Sahih Muslim, Vol. 1**

Jariir *Radiallahu Anhu* narrates: 'I pledged to Rasulullah ﷺ that I would establish Salah, discharge Zakah and be altruistic to every Muslim.' —*Sahih Bukhari, Vol. 1**

A servant who is beloved to Allah

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The creation of Allah are his family; so the one that is most beloved to Allah is he who is best in his treatment of the family of Allah.' —*Majma', Vol. 8* *

The best person

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The best among people is one who benefits others more.' —*Jaami' as-Saghir, Vol. 3**

Note: A believer is always concerned about the welfare of others. He endeavours to benefit people. If he cannot do so, he always desires good for them.

57. *Assisting one another*

Nu'man *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The similitude of the believers in their compassion, love and concern for one another is like a single body; if one limb is in agony the entire body is distressed with fever and restlessness.' —*Sahih Bukhari, Vol. 2**

Note. The Muslim ummah is like one body which suffers and rejoices together.

A Muslim is a support for another Muslim

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A believer unto another is like a building in which one part supports and strengthens the other.' Saying that, Rasulullah ﷺ interlocked the fingers of both hands to demonstrate. —*Sahih Bukhari, Vol. 2**

57. *Feeding the poor and needy*

Allah Ta'ala says:

ويطعمون الطعام على حبه مسكينا ويتيما واسيرا

They feed the destitute, the orphan and the captive due to their love for Allah.

ما سلككم في سقر قالوا لم نك من المصلين ولم نك نطعم المسكين

What has caused you to enter hellfire? They will say: 'We were not of those who performed Salah and we never used to feed the destitute.' —Al-Muddathir

Simple actions necessitating entry into paradise

Abdullah Ibn Salam *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O people, make Salam common; feed people and perform Salah when everybody is asleep, you will enter paradise with peace.' —*Tirmizi, Vol. 2**

The fruits of Jannah

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If anyone feeds a hungry Muslim Allah will grant him the fruits of paradise. If any one quenches the thirst of a Muslim Allah will grant him from the pure drinks of paradise.' —*Abu Dawud, Vol. 1*

58. *Clothing the destitute*

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If anyone clothes a person in his state of nudity, Allah will grant him from the green garments of paradise.' —*Abu Dawud, Vol. 1* *

Giving an old garment away

Sayyiduna Umar *Radiallahu Anhu* once wore a new garment and recited the following *du'a*:

أَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِي بِهِ عَوْرَتِيْ وَأَتَجَمَّلُ بِهِ فِيْ حَيَاتِيْ

Sayyiduna Umar *Radiallahu Anhu* narrated that Rasulullah ﷺ said that one wears a new garment, recites the above supplication and then gives the old garment in charity will remain in the protection and shelter of Allah during his life and after his death. —*Tirmizi, Vol. 2**

59. *Removing obstacles from the path*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Imaan has more than seventy branches; the declaration of faith is the most sublime and the lowest branch of Imaan is to remove an obstacle from the path.' —*Sahih Bukhari, Vol. 1**

Sadaqah for every joint in the body

Abu Buraydah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There are 360 joints in the human body and one has to give charity for them each day.' The Sahabah asked: 'And who has the capacity to give

so much charity, O messenger of Allah.' Rasulullah ﷺ said: 'Removing an obstacle from the path is *sadaqah* and two units of Salah offered at forenoon suffice for the charity of every joint.' —*Abu Dawud, Vol. 2**

Note: The significance of Salah at forenoon is highlighted from this Hadith. We should endeavour to perform this Salah daily because *sadaqah* extinguishes the wrath of Allah and protects one from a bad death.

An incident about removing obstacles from the path

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ narrated the incident of a certain person who had never performed any good deed throughout his entire life. However, on one occasion he either removed a thorn from a branch and threw it away or removed a thorny branch from the path. Allah appreciated this gesture so much that he granted him entry into paradise.' —*Abu Dawud, Vol. 2**

A very meritorious deed

Abu Zarr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The actions of my *ummah* were shown [or defined] to me; good and bad. I saw that removing obstacles from the path was among the best of deeds.' —*Sahih Muslim, Vol. 1**

63. *Expressing joy when receiving near and dear ones*

Ummu Haani *Radiallahu Anha* narrates that she visited Rasulullah ﷺ when Makkah Mukarramah was just conquered. She narrates that Rasulul'ah ﷺ was busy performing *ghusl*. Upon arrival, she said *Assalamu Alay um*. Rasulullah ﷺ enquired: 'Who is this?' She said: 'Ummu Haani - daughter Abu Talib.' R ullah ﷺ said: '*Marhaban bi Ummi Hani*, which means: 'W lcome O Ummu Haani. —*Sahih Bukhari, Vol. 2**

Note: Ummu Haani *Radiallahu Anha* was t e ster of Sayyiduna Ali

Radiallahu Anhu.

Ikrimah Ibn Abi Jahl *Radiallahu Anhu* narrates that when he came to Rasulullah ﷺ, Rasulullah ﷺ [received him warmly by saying]: '*Welcome.*' — *Tirmizi, Vol. 2**

61. *Greeting and its importance*

Allah Ta'ala says:

وإذا حييتم بتحية فحيوا بأحسن منها أو ردوها

When you are greeted then respond in a better way, or return the same greeting.

Hasan al-Basri *Rahimahullah* says that it is *mustahab* [recommended] to make Salam but it is obligatory to respond when greeted. —*Ahkam al-Qur'an, Page 309*

Every nation has its unique method of greeting but if one were to compare, Islam has the most excellent method. Not only is it an expression of attachment and love, but it is also a supplication of mercy, blessings and peace for the next person. It is the most comprehensive and perfect method of greeting due to the following peculiarities:

- It is a form of *Zikr* since the name of Allah is mentioned
- It is a reminder to the next person about Allah.
- It is an expression of love and attachment to a fellow Muslim
- It is a comprehensive supplication for his goodwill —*Ma'arif al-Qur'an, Vol. 3, Page 153*

Make salam common

Baraa *Radiallahu Anhu* narrates that Rasulullah ﷺ commanded them carry out the following seven actions: to visit the ill; to follow the funeral procession; to respond to one who sneezes; to assist the helpless; to aid the oppressed, to make the greeting of *Salaam* common and to aid a

person in fulfilling his vow. —*Sahih Bukhari, Vol. 2, Page 921**

As- Salam is one of the names of Allah

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'As-Salam is one of the names of Allah that has been released upon earth, so make the *Salam* common amongst you.' —*Jaami' as-Saghir, Vol. 2**

Note: As-Salam is one of the ninety names of Allah, which means: Giver of peace. In view of the meaning we should it make it common as it is a beautiful and complete supplication for the next Muslim and it is remembrance of Allah.

Speech should be preceded with Salam

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Salaam should be exchanged [between two people] before engaging in any other speech.' —*Al-Azkar* *

A definite cause for forgiveness

Haani *Radiallahu Anhu* narrates that he asked Rasulullah ﷺ about an action that would facilitate entry into paradise. Rasulullah ﷺ said: 'Amongst the actions necessitating one's forgiveness is pleasant speech and making Salam common.' —*Majma', Vol. 8**

Greeting with Salam creates and enhances mutual love

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'You will not enter paradise unless you have Imaan and you cannot have sound Imaan unless you have love for one another. Should I not inform you of an action which would engender mutual love if you were to practice upon it?' Rasulullah ﷺ Then said: 'Make the greeting with Salam common amongst yourselves.' —*Sahih Muslim, Vol. 1**

Immunity from pride

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who makes Salam first is free from pride.' —*Jaami as-Saghiir, Vol. 3**

Virtue of greeting twenty people

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever greets twenty Muslims in a day, whether they were in a group or individuals and then passes away on that day will surely enter paradise.' —*Majma', Vol. 8**

Greeting with Salam in correspondence

When Rasulullah ﷺ wrote a letter of condolence to Mu'az *Radiallahu Anhu* upon the death of his son it contained Salam and it was as follows:

بسم الله الرحمن الرحيم من محمد رسول الله إلى معاذ بن جبل سلام عليك ...

*In the name of Allah the Most compassionate, Most merciful. This letter is from Muhammad, the messenger of Allah to Mu'az Ibn Jabal. As-Salamu Alayk. —Majma', Vol. 3 **

Who should greet whom

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The young should greet the elderly; one who is walking should greet those who are seated; a smaller group should greet the larger group.' —*Sahih Bukhari, Vol. 2**

Greeting when people are asleep

Miqdad *Radiallahu Anhu* narrates that when Rasulullah ﷺ entered the home at night he would greet in a tone that would be heard by those who were awake without affecting the sleep of those who may have been asleep.' — *Tirmizi, Vol. 2, Page 101**

Note: Avoiding inconvenience to others is an important part of a Muslim's conduct.

The worst miser

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The greatest miser is one who is miserly in saying Salam.' —*Majma', Vol. 8**

Conveying Salam from one to another

A Sahabi narrates that his father sent him to Rasulullah ﷺ to convey Salam. Rasulullah ﷺ said:

وعليك وعلى أبيك السلام

*Salam to you as well as to your father. —Abu Dawud, Vol. 1**

The varying rewards of saying Salam

Imran *Radiallahu Anhu* narrates that a man entered the gathering of Rasulullah ﷺ and said:

اَلسَّلَامُ عَلَيْكُمْ

Rasulullah ﷺ replied to the greeting and the person sat down. Rasulullah ﷺ then said: 'Ten.' A while later, a second person came greeted as follows:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ

Rasulullah ﷺ responded and the person sat down. Rasulullah ﷺ said: 'Twenty.' A while later, a third person came and greeted as follows:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

Rasulullah ﷺ replied and the person sat down. Rasulullah ﷺ said: 'Thirty.' —*Abu Dawud, Vol. 2**

Greeting again after a moment's separation

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When any one of you meets his brother, he should make Salam. If a tree, wall or a boulder separates them temporarily they should say Salam to each other again.' —*Abu Dawud, Vol. 2, Page 360**

A sign of Qiyamah

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: '*Qiyamah* will not occur until a time dawns upon the ummah when people will

only greet those whom they are familiar with. —*Majma', Vol. 8*

Greeting everybody

Abdullah Ibn'Amr *Radiallahu Anhu* narrates that a man asked Rasulullah ﷺ: 'Which aspects of Islam are most virtuous and rewarding?' Rasulullah ﷺ said: 'Feeding people and greeting those whom you know as well as those whom you do not know.' —*Abu Dawud, Vol. 2**

Greeting a mixed gathering of Muslims and non-Muslims

Usamah *Radiallahu Anhu* narrates that Rasulullah ﷺ once rode on his donkey to pay a visit to Sa'd Ibn Ubadah *Radiallahu Anhu* who happened to be ill. En route he passed by a mixed gathering of Muslims, polytheists and Jews. Rasulullah ﷺ greeted the gathering with *Salaam.* —*Sahih Bukhari, Vol. 2, Page 924**

Note: Is this circumstance one should intend the greeting for Muslims only.

The importance of greeting upon entering the home

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If a man takes the name of Allah upon entering his home and before eating, the devil says to his companions: 'There is no accommodation or food for you here.' —*Sahih Muslim, Vol. 2, Page 172**

It is Sunnah to greet children

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would greet children whenever he came upon them. —*Sahih Bukhari, Vol. 2**

Should the Imam greet before the Khutbah

Ibn Umar *Radiallahu Anhu* narrates that when Rasulullah ﷺ ascended the pulpit he would face the gathering and make Salam to them. —*Tabarani/Umdat al-Qari, Vol. 5, Page 220*

Sha'bi narrates that when Rasulullah ﷺ ascended the pulpit he faced the

congregation and said *Assalamu Alaykum*. He narrates that Sayyiduna Abu Bakr and Sayyiduna Umar *Radiallahu Anhu* would do the same. —*Musannaf Ibn Abi Shaybah, Vol. 2, Page 114*

Inappropriate times to greet

There are situations when it is inappropriate to greet. A few examples are as follows:

- To greet a person when he is relieving himself. It is forbidden for him to reply as well
- To greet someone seated in a lesson or discourse
- To greet a person engaged in Salah
- To greet a person engaged in the recitation of the Qur'an or some other form of zikr.
- To greet one who he is eating. —*Shami, Vol. 6, Page 415*

Do not greet alcoholics and immoral people first

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that one should not greet alcoholics. —*Sahih Bukhari, Vol. 2**

Hasan al-Basri said: 'A person branded as a *Fasiq* does not deserve to be revered.' He should not be greeted first. —*Adab al-Mufrad, Page 400*

Note: Commenting on this Imam Nawawi *Rahimahullah* says that if one is compelled to greet them first as one apprehends harm from them then one may do so. —*Azkar*

Substituting Salam with a wave

'Amr Ibn Shu'ayb narrates that Rasulullah ﷺ said: 'Do not imitate the Jews and Christians. The Jews greet one another with an indication of the fingers and the Christians with an indication of the palm.' —*Tirmizi, Vol. 2 **

Note: Sufficing on an indication with the hand when one is able to greet the next person is prohibited as it is the tradition of the Jews and Christians. If one is unable to greet - which would apply if one drives by another Muslim - then one could indicate with the hand and utter the Salam as well.

64. *Musafahah - Shaking hands or clasping the hand*

Qatadah narrates that he asked Anas *Radiallahu Anhu* if the companions of Rasulullah ﷺ used to make *musafahah* with each other and Anas *Radiallahu Anhu* said that they certainly did. —*Tirmizi, Vol. 2**

Note: *Musafahah* rids the hearts of malice according to a narration of Ataa Khurasani. —*Muwatta'*

The virtue of Musafahah

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When two Muslims shake hands their hands do not part without them being forgiven.' —*Majma', Vol. 8**

Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When a Muslim meets another Muslim, greets him and shakes his hand all their sins fall away just as how a tree sheds all its leaves.' —*Majma', Vol. 8 **

Salam is culminated with Musafahah

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The completion of the Salam is to clasp the hand, i.e. to make *musafahah*.' —*Tirmizi, Vol. 2**

Note: *Musafahah* complements and completes the Salaam. One has to utter the Salaam before shaking hands and not suffice on clasping the hand only.

Perfuming the hands before musafahah

Thabit *Rahimahullah* narrates that Anas *Radiallahu Anhu* used to rub scented oil on his hands daily for the sake of making *musafahah*. —*Adab al-Mufrad, Page 299*

When to make Mu'anaqah [To embrace one another]

Anas *Radiallahu Anhu* narrates that the companions of Rasulullah ﷺ would make *musafahah* whenever they met one another and they would make *Mu'anaqah* upon returning from a journey.' —*Majma', Vol. 8**

65. *Good treatment to parents*

Ibn Mas'ud *Radiallahu Anhu* narrates that he asked Rasulullah ﷺ: 'Which action is dearest to Allah?' Rasulullah ﷺ replied: 'Salah performed on it's prescribed time.' He asked: 'Which action follows thereafter?' Rasulullah ﷺ said: 'Kindness and good treatment to parents.' He asked: 'Which action follows thereafter?' Rasulullah ﷺ said: 'Waging jihad for the sake of Allah.' —*Sahih Bukhari, Vol. 1**

Serving one's parents is equivalent to Jihad

Anas *Radiallahu Anhu* narrates that a man came to Rasulullah ﷺ and said: 'I desire to participate in jihad but I cannot do so.' Rasulullah ﷺ asked: 'Are any of your parents alive?' He said: 'Yes, my mother is alive.' Rasulullah ﷺ said: 'Present to Allah your kind treatment and noble conduct to her, for if you treat her well you will receive the reward of a person that performs Umrah and Hajj and engages in Jihad.' —*Majma', Vol. 8**

Paradise beneath the feet of the mother

Mu'awiyah *Radiallahu Anhu* relates the following from his father: 'I came to Rasulullah ﷺ to consult him about going for jihad. Rasulullah ﷺ asked me if my parents were alive and I replied affirmatively. Rasulullah ﷺ then told me cling to them [and serve them] for paradise lies beneath their feet. —*Majma', Vol. 8**

Other versions of this Hadith record that Rasulullah ﷺ asked him if his mother was alive to which he said: 'Yes'. Rasulullah ﷺ then advised him to cling on to her for paradise lies beneath her feet. —*Sunan Nisa'i, Vol. 2**

Kindness to parents increases one's life span

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who desires that his life-span be lengthened and his sustenance be increased should be good to his parents and he should maintain family ties.' —*Majma', Vol. 8**

Curse be upon him

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'May he be disgraced! May he be disgraced! May he be disgraced! The Sahabah enquired: 'Who is that?' Rasulullah ﷺ said: 'One who finds one or both his parents in old age and fails to enter paradise [by serving them].' —*Sahih Muslim, Vol. 2**

Note: As children get older, they become more involved in their own lives and make little efforts to tend to their parents and serve them. As parents reach the end of their lives, they become more dependent and this is the time when a person can attain paradise easily if he persists in serving them.

Allah's pleasure is dependent upon the father's pleasure

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah's pleasure lies in the father's pleasure and His displeasure is in the displeasure of the father.' —*Tirmizi, Vol. 2**

Note: Obedience to the creation of Allah is only legitimate when it is sanctioned by Allah. Based on this, if one's father is pleased with one for legitimate reasons, Allah will also be pleased and if one's father is legitimately displeased, then Allah is also displeased. This highlights the status of a father.

The reward of a perfect hajj

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When an obedient child looks at his parents with a gaze full of love, Allah grants him the reward of an accepted Hajj.' The Sahabah ﷺ asked in amazement: 'Even if he looks at them a hundred times daily?' Rasulullah ﷺ said: 'Yes.' [He will receive the reward of a hundred Hajj]. —*Kanz, Vol. 16/Mishkat, Page 421**

Kindness to oppressive parents

Zayd *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A person who passes the morning or evening in a condition where his parents are angry with him has two doors of hell opened for him and if only one parent is angry with him one door will be opened to hell for him.' Somebody asked: '[Is he expected to be good and dutiful to them] even if they are oppressive to him?' Rasulullah ﷺ said: 'Even if they oppress him; Even if they oppress him; Even if they oppress him.' —*Mishkat, Page 421*

Serving parents is atones for major sins

Ibn Umar *Radiallahu Anhu* narrates that a person came to Rasulullah ﷺ and informed him that he had perpetrated a grave sin. Rasulullah ﷺ enquired if his mother was alive and he responded negatively. Rasulullah ﷺ then enquired if his mother's sister was alive to which he replied positively. Rasulullah ﷺ advised him to show kindness to her and treat her well. —*Targhib, Vol. 3, Page 322/Tirmizi*

Good treatment to non-Muslim parents

Asma *Radiallahu Anha* narrates that her [disbelieving] mother visited her in Madinah. She asked Rasulullah ﷺ about the manner in which she should receive her and treat her. Rasulullah ﷺ instructed her to display good treatment and kindness.' —*Sahih Bukhari, Vol. 2**

Note: Non-Muslim parents also have to be accorded the dignity they deserve by virtue of being parents.

A mother enjoys more rights

Bahz narrates that his grandfather related the following: 'I asked Rasulullah ﷺ whom should I be most kind to?'Rasulullah ﷺ said: 'Your mother; your mother; your mother. Thereafter your father and then the rest of your relatives according to their degree of closeness.' —*Abu Dawud, Vol. 2**

Muhammad Ibn al-Munkadir narrates that Rasulullah ﷺ said that if both parents call out for urgent assistance whilst one happens to be engaged in Salah, one should answer the mother's call first as she is more deserving of kindness and mercy. —*Tabarani/Kitab al-Birr, Page 64*

A tragedy averted

Abdullah *Radiallahu Anhu* narrates:'We were sitting with Rasulullah ﷺ when a person brought the news of a young companions who was in his final moments but he was unable to recite the *kalimah* despite being prompted. Rasulullah ﷺ got up at once and we followed him. Rasulullah ﷺ arrived at the home and instructed the youth to recite the *kalimah* but he informed Rasulullah ﷺ that he was unable to. Somebody then informed Rasulullah ﷺ that he used to be disobedient to his mother. Rasulullah ﷺ enquired about the mother and he was informed that she was still alive.

Subsequently, the mother was sent for. Rasulullah ﷺ asked her if the youngster was her son to which she said:'Yes.' Rasulullah ﷺ then said to her: 'If a blazing fire were lit and you were told that you could intercede for your child or he would be burnt in the fire would you not intercede for him?' She said: 'O messenger of Allah, I would certainly intercede under such circumstances.' Rasulullah ﷺ said: 'Make Allah a witness and make me a witness to the fact that you are pleased with him.' The Sahabi was once again prompted to read the *kalimah* and he was able to do so. —*Majma', Vol. 8**

Note: The repercussions of disobedience to parents are truly be devastating. *May Allah protect us all.*

He will not enter paradise

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Three types of people will not enter paradise: one who is disobedient to parents; an alcoholic; and one who counts his favours upon others and keeps on reminding them about it.' —*Nisa'i, Vol. 2**

The severest of major sins

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The most grave the major sins is to ascribe a partner unto Allah, to take a life unjustly, to disobey parents and to give false testimony.' —*Sahih Bukhari, Vol. 2**

Obey your parents and your children will obey you

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Be kind and obedient to your parents, your offspring will remain kind and obedient to you; be chaste and your wives will remain chaste.' —*Majma Vol. 8**

Making amends after the demise of parents

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If any person's parents pass away and he was disobedient to them, he would be counted as an obedient child if he continues to supplicate for them and pray for their forgiveness.' —*Mishkat, Page 421*

Charity on behalf of deceased parents

Sa'd *Radiallahu Anhu's* mother passed away and he enquired from Rasulullah ﷺ if he could give charity on her behalf. Rasulullah ﷺ encouraged him to do so. He asked Rasulullah ﷺ what form of charity would be most beneficial. Rasulullah ﷺ said: 'Providing a supply of water for people.' —*Sunan Nisa'i, Vol. 2**

Performing Hajj or settling parents debts

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever performs Hajj on behalf of his parents or settles a debt for them will be resurrected on the day of resurrection among the pious servants of Allah.' —*Majma', Vol. 8**

Parents' rights after their demise

Malik *Radiallahu Anhu* narrates: 'We were with Rasulullah ﷺ when a man from the *Banu Salamah* tribe came and said: 'O Messenger of Allah, is there any way I could be good to my parents after their demise?' Rasulullah ﷺ said: 'Yes; one can be good to them by supplicating for them, seeking forgiveness for their sins, carrying out their wishes and pledges, maintaining good relationships with their relatives and honouring their friends and being good to them.' —*Abu Dawud, Vol. 2* *

Parent's ranks are elevated due to their children's supplications for them

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When Allah elevates the ranks of a pious servant in paradise he will ask in amazement: 'What has caused my status to be elevated so high?' Allah will say: 'It is on account of your children's supplications of forgiveness for you.' —*Mishkat, Page 206*

The mother's sister replaces the mother

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The mother's sister has the same status of a mother.' —*Abu Dawud, Vol. 1**

Visiting the grave of one's parents

Muhammad *Rahimahullah* narrates that Rasulullah ﷺ said: 'Whoever visits one or both of his parent's graves every Friday will be forgiven and his name will be recorded among the obedient ones.' —*Majma', Vol. 8**

66. Kindness to one's children

Abu Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The

wealth a man spends upon his family is regarded as charity [and rewarded as such].' —*Sahih Bukhari, Vol. 2**

Abu Asma *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The best *dinar* [gold coin] that a man spends is the *dinar* spent upon the needs of his family. The next best *dinar* is that which is spent upon his animal in the path of Allah and the *dinar* which he spends upon his companions in the path of Allah follows in merit. —*Sahih Muslim, Vol. 1**

Benefit of rearing three daughters

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever looks after three daughters, guides them to good conduct, gets them married and treats them well will certainly enter paradise.' —*Abu Dawud, Vol. 2**

Do not give a son preference over a daughter

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has a daughter and he does not bury her alive, disgrace her or give preference to his son over her will be granted entry into paradise.' —*Abu Dawud, Vol. 2**

Daughters - a shield from the fire of hell

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Whoever is tested by Allah by being granted daughters to rear and care for will enter paradise due to it [if he fulfils their rights].' —*Sahih Bukhari, Vol. 1**

Virtue of kind treatment to sisters

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever has three daughters or three sisters, or two daughters or two sisters and he is kind and good to them, fearing Allah regarding his responsibilities towards them will surely enter paradise.' —*Tirmizi, Vol. 2**

Remaining widowed to look after one's children

'Awf *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Any woman of beauty and social status who lives a difficult life after the loss of her husband by remaining a widow for the sake of her children will be as close to me in paradise as these two fingers are to each other. [i.e. the middle and index fingers].' —*Targhib, Vol. 3, Page 348*

67. Conduct with relatives

Jubayr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who severs family ties will not enter paradise.' —*Sahih Bukhari Vol. 2**

Doubled rewards for charity to relatives

Sayyidah Maymunah *Radiallahu Anha* narrates that she freed her slave-girl and informed Rasulullah ﷺ about it. Rasulullah ﷺ said: 'Had you given her to any of your maternal uncles you would have secured a greater reward.' —*Sahih Muslim, Vol. 1**

Zaynab *Radiallahu Anha* - the wife of Ibn Mas'ud *Radiallahu Anhu* - enquired from Rasulullah ﷺ if she could give charity to her husband who was not well-to-do. Rasulullah ﷺ permitted this and informed her that she would receive a double reward; the reward of *sadaqah* and the reward of kindness to a family member. — *Sahih Muslim, Vol. 1**

Protection from bad death

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who desires a long life, increased sustenance and protection from a bad death should fear Allah and maintain family ties.' —*Majma', Vol. 8**

Know your family

Alaa *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Acquaint yourself with your lineage and ancestry so that you are able to maintain family ties.' —*Majma', Vol. 8**

Benefits of kindness to relatives
Faqiih Abu-l Layth lists the following benefits of aiding relatives and being kind to them:

- It pleases Allah
- It pleases the angels
- Such a person will be praised by fellow Muslims
- Shaytan is grieved by it
- It causes one's life-span to increase
- It increases sustenance
- One would secure the supplication of those relatives

Warning against severing ties of kinship
Abdur Rahman Ibn Awf *Radiallahu Anhu* narrates that Rasulullah ﷺ relates that Allah *Azza wa-Jall* says: 'I have derived *Rahim* [which is the Arabic term for family ties] from my name [i.e. *Rahman*]. I will be good to those who maintain it and I will deprive [from my mercy] those who sever it.' —*Abu Dawud, Vol. 1**

Note: *Rahim* will take on the form of an entity on the day of resurrection. It will have a tongue whereby it will speak and it will petition Allah to deal with people according to its demands and Allah *Azza wa-Jall* would do so.

Avoid companionship with those who sever ties
Zayn al-Aabidiin *Rahimahullah* advised his son as follows: 'Do not associate with one who breaks family ties, for I have found such a person cursed by Allah in three places in the Qur'an Majid. —*Siyar A'alam an-Nubala'*

Allah's mercy does not descend upon them
Abdullah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The mercy of Allah does not descend upon the gathering in which there is one who

severs family ties.' —*Jaami' as-Saghiir, Vol. 2**

A'amash narrates that Ibn Mas'ud *Radiallahu Anhu* was once seated in a gathering after Fajr Salah when he addressed the congregation as follows: 'I plead in the name of Allah with one who severs ties to leave our gathering for we intend to supplicate to our Lord and the doors of heaven are sealed to one who severs ties.' —*Majma', Vol. 8**

68. *Conduct with neighbours*

Allah *Azza wa-Jall* says:

واعبدوا الله ولا تشركوا به شيئا وبالوالدين إحسانا وبذي القربى واليتامى والمساكين والجار ذي القربى والجار الجنب والصاحب بالجنب وابن السبيل وما ملكت أيمانكم

Worship Allah and do not ascribe any partner unto Him; be good to parents, relatives, orphans, the destitute, the near neighbour and the far neighbour, the companion seated at one's side, the traveller and to slaves

The above verse initially outlines man's obligation to Allah, which is to worship Him alone without ascribing partners unto Him. The foundation of Islam rests on this doctrine. Allah *Azza wa-Jall* then outlines our obligations to fellow human beings, commencing with parents because if man is indebted to anyone after Allah, it is his parents. Allah *Azza wa-Jall* then mentions kindness to relatives followed by kindness to neighbours.

The significance of neighbours' rights

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'Jibril *Alayhis Salam* persistently emphasised the importance of the neighbour to me until I actually felt that he was going to declare a share for him in the estate.' —*Sahih Bukhari, Vol. 2**

Categories of neighbours and their rights

Jabir Radiallahu Anhu narrates that Rasulullah ﷺ said: 'Neighbours are

of three types. The first one has one right only, the second has two, whilst the third enjoys three rights. The neighbour who has one right only is a non-Muslim neighbour; he enjoys rights due to being a neighbour. The second type of neighbour is a Muslim who enjoys two rights as he is a Muslim and a neighbour, whilst the third enjoys three rights as he is a relative, a Muslim and a neighbour.' —*Majma', Vol. 8**

A troublesome neighbour will not enter paradise

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One whose neighbours are not spared from his ill-behaviour will not enter paradise.' —*Sahih Muslim, Vol. 1**

He is not a believer

Abu Shurayh *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'By the oath of Allah, he is not a believer. By the oath of Allah, he is not a believer. By the oath of Allah, he is not a believer.' When it was asked who was being referred to Rasulullah ﷺ said: 'One whose neighbours are not spared from his evils and harm.' —Sahih Bukhari, Vol. 2 *

Hell despite excessive devotions

Abu Hurairah *Radiallahu Anhu* narrates that a woman was mentioned to Rasulullah ﷺ who performed excessive optional Salah and fasting but caused inconvenience and harm to her neighbour. Rasulullah ﷺ said: 'She is in the fire.' —*Majma', Vol. 8**

Letting one's neighbour remain hungry

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'He is not a Muslim who eats to his fill whilst his immediate neighbour is starving and hungry.' —*Majma', Vol. 8**

Increase the gravy

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When anyone cooks a pot of food he should increase the quantity of gravy so that he can give some food to his neighbour.' —*Majma', Vol. 8**

Accept trivial gifts from the neighbour

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'O Muslim women! No neighbour should regard anything as insignificant for a neighbour even if it be the hoof of an animal.' —*Sahih Bukhari, Vol. 1**

Obligations towards a neighbour

Mu'awiyah *Radiallahu Anhu* narrates that he asked Rasulullah ﷺ about his obligations to his neighbour and Rasulullah ﷺ said: 'Visit him when he gets ill, attend his funeral when he passes away, grant him a loan when he seeks one, conceal his errors, congratulate him for every achievement and console him when he is afflicted with tribulation. Similarly, do not raise your building higher than his, thereby preventing fresh air from reaching his home and do not cause him inconvenience with the aroma of your foods unless you send some for him.' —*Majma', Vol. 8**

Seeking refuge from evil neighbours

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to supplicate in the following words:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُبِكَ مِنْ جَارِ السَّوْءِ فِي دَارِ الْمُقَامَةِ

*O Allah; I seek refuge in you from an evil neighbour in my area of residence. —Jaami' as-Saghiir, Vol. 2 **

69. *Pity and kindness to all living creatures*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The creation of Allah is his family; so the one who is most kind to the family of Allah is most beloved to Allah.' —*Majma', Vol. 8**

Abu Hurairah *Radiallahu Anhu* narrates that somebody said to Rasulullah ﷺ: 'Supplicate to Allah to destroy the disbelievers.' Rasulullah ﷺ said: 'I have not been sent to invoke curses upon humanity; instead I have

been sent as a mercy to mankind.' —*Sahih Muslim, Vol. 2**

Being kind to disbelievers

Asma *Radiallahu Anha* narrates that her [disbelieving] mother visited her during the era of Rasulullah ﷺ. She asked Rasulullah ﷺ if she should treat her with kindness and courtesy. Rasulullah ﷺ said that she should certainly do so. —*Sahih Bukhari, Vol. 2**

Imam Qurtubi ays that the following verse of the Qur'an was revealed after the incident of Sayyidah Asma *Radiallahu Anha*:

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم ...

Allah does not forbid you from kind treatment to those disbelievers who neither fought with you regarding your religion nor forced you out from your homes.

A Muslim should be kind, courteous and polite with disbelievers who are not hostile to him on account of his religious orientation.

Assisting the polytheists of Makkah

Abdullah Ibn Zubayr *Radiallahu Anhu* narrates that when the Makkans were struck with famine Rasulullah ﷺ sent financial aid to Abu Sufyan for the needy people. Abu Sufyan, who was still a disbeliever at that time remarked: 'Muhammad is the embodiment of noble character.'—*Makarim, Page 258*

Allamah Shami has written Rasulullah ﷺ sent five hundred gold coins to Abu Sufyan. —*Vol. 2, Page 353*

70. *Kindness to Animals*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A man once saw a dog licking wet sand on account of severe thirst. He took off his leather sock, drew water in it from a well and fed the animal

till it was quenched. Allah *Azza wa-Jall* appreciated his kind gesture and granted him paradise.' —*Sahih Bukhari, Vol. 1**

Abdullah *Radiallahu Anhu* narrates that they once accompanied Rasulullah ﷺ on a journey and halted at a place. Rasulullah ﷺ went to relieve himself. There was a small bird nearby with two chicks. One of the companions took the young chicks away and the mother began fluttering about in distress. Rasulullah ﷺ returned and enquired: 'Who has distressed this bird by taking its chicks away? Return its chicks to it!' —*Abu Dawud, Vol. 2**

Killing animals without a valid reason

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever kills a bird without a valid reason will be punished on the day of resurrection.' —*Shu'ab al-Imaan, Vol. 7, Page 483*

Slaughtering with compassion

Shaddad *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Allah has ordained kindness for everything; so when you kill do it with kindness and compassion and when you slaughter, slaughter with compassion. Sharpen your knife before slaughtering and make the animal comfortable.' —*Sunan Nisa'i, Vol. 2**

Note: One should be gentle and slaughter the animal swiftly with a very sharp knife.

Using an animal as a live target

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ cursed the one who uses a living creature as a target.' —*Sahih Muslim, Vol. 2**

The milk should not be exhausted when milking an animal

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that Rasulullah ﷺ passed by a person who was milking his goats. Rasulullah ﷺ said to him: 'When you milk the animal leave some milk for its little ones too.' —

Majma', Vol. 8, Page 196

Punishment for cruelty to animals

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'A woman was destined to hell for tying up a cat and leaving it to starve to death. She did not set it free so that it could live off insects at least.' —*Sahih Bukhari, Vol. 2**

Striking an animal on its face

Miqdam *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited beating or striking an animals on its face. —*Majma', Vol. 8, Page 106*

Kindness to animals

Ibrahim Ibn Sa'd narrates that he saw Salih Ibn Kaysan breaking bread into pieces for his cat. Adi Ibn Hatim *Radiallahu Anhu* used to break bread into fine pieces for ants to eat. —*Shu'ab al-Imaan, Vol. 7, Page 483*

Animals that should not be killed

Abu Hurairah Radiallahu Anhu narrates that Rasulullah ﷺ prohibited killing ants, bees, the *Hud-Hud* [hoopoe] bird. —*Abu Dawud, Vol. 2**

Animals that should be killed

Ibn 'Umar *Radiallahu Anhu* narrates that Rasulullah used to say: 'Kill snakes and dogs especially a snake that has two spots and the snake which has no tail, as it snatches the eyesight and causes a pregnant woman to miscarry.' —*Sahih Muslim, Vol. 2**

Note: There was a time when Rasulullah ﷺ commanded that dogs be killed. This law was later repealed.

Reproach for not killing snakes

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever fails to kill a snake due to being afraid of it is not from amongst us.' —*Abu Dawud, Vol. 2**

Kill the harmful one only

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'An ant once bit one of the prophets of Allah. He instructed that the entire anthill be set to flames. Allah sent revelation to him saying: 'Only one ant bit you but you destroyed an entire nation engaged in glorifying Allah.' —*Sahih Bukhari, Vol. 1**

Section 3
Portrait
of
Perfection

A detailed description of Rasulullah ﷺ's Physical features and Sublime Character

Physical Features

1. ***Rasulullah ﷺ's blessed countenance***

Abu Hurairah *Radiallahu Anhu* said: 'I have never seen anyone more beautiful than Rasulullah ﷺ. Rasulullah ﷺ's noble face shone so brightly that it seemed as if the sun radiated within his blessed face.' —Ibn Sa'd, Page 315

Someone asked Baraa *Radiallahu Anhu* if the radiance of Rasulullah ﷺ's *mubarak* face was similar to the glitter of a sword. He said: 'Instead, it resembled the luminosity of the moon.' —*Shama'il, Page 2/Ibn Sa'd, Page 417**

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ had a roundish face. —*Shama'il, Page 1**

Note: Rasulullah ﷺ's *mubarak* face was radiant and luminous like the sun and the moon. It was almost circular in shape as this shape is most appealing and striking.

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ was once dressed in garments with red stripes and it was a moonlit night. He gazed repeatedly at the moon in its full radiance and at the *mubarak* face of Rasulullah ﷺ to determine which was more appealing and ultimately concluded that Rasulullah ﷺ's striking beauty outshone the radiance of the full moon. —*Shama'il, Page 2**

Rasulullah Sallallahu Alayhi Wasallam's blessed face had a distinct glow

Sayyidah Aayesha *Radiallahu Anha* narrates that whilst sewing one night, the needle slipped from her hands and she could not find it. Rasulullah entered the home a while later and by the light radiating from his *mubarak* countenance she found the needle in an instant. —*Ibn*

Asakir/Khasa'is al-Kubra, Vol. 1, Page 63/Bayhaqi, Vol. 2, Page 40

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ's face shone brighter than the sun on a sunny day and if he were near a lamp, the radiance of his *mubarak* face outshone the brightness of the lamp. —*Ibn Jawzi/Bayhaqi, Page 40*

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

2. *Rasulullah ﷺ's forehead*

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ had a broad forehead. —*Shama'il, Page 2**

Note: A broad forehead is a sign of intelligence and brilliance. It enhances the beauty of the face significantly.

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

3. *Rasulullah ﷺ's teeth*

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ's blessed teeth were intensely lustrous.

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ's teeth were as white as hailstones. —*Tirmizi/Sirat, Page 30*

Ibn Abbas *Radiallahu Anhu* narrates that there was a slight gap between Rasulullah ﷺ's front teeth. When Rasulullah ﷺ spoke it seemed as if a radiance shone from that gap. —*Shama'il, Page 2**

Note: Rasulullah ﷺ's *mubarak* teeth were bright like untouched hailstones. The upper and lower central teeth were separated by a slight

gap which increased the beauty of the teeth significantly.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

4. *Rasulullah ﷺ's eyes*

Jabir *Radiallahu Anhu* narrates that the white portion of Rasulullah ﷺ's eyes were streaked with red lines. —*Sahih Muslim, Vol. 2, Page 258**

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ had large eyes. Sayyiduna Umar *Radiallahu Anhu* narrates that the pupils of Rasulullah ﷺ's eyes were intensely black and his *mubarak* eyes were large [i.e not tiny and small]. —*Sirat/Ibn Asakir*

Jabir *Radiallahu Anhu* narrates: 'Whenever I looked at Rasulullah ﷺ's eyes it seemed as if he had applied antimony [*surmah/kuhl*] whereas he had not applied antimony at all.' —*Tirmizi, Vol. 2, Page 206**

Note: Rasulullah ﷺ's *mubarak* eyes naturally seemed to have antimony. To summarise what has been recorded, Rasulullah ﷺ had large, wide eyes. The white portion of the eye was extremely white, whilst the pupil was extremely black. Similarly, there were streaks of red within the white. Eyes with the above features are most striking and attractive.

Rasulullah ﷺ could see what was happening behind him

Anas *Radiallahu Anhu* narrates that once after leading them in congregational salah Rasulullah ﷺ turned around to address them. He said: 'O people, I am your Imam [leader in prayer]; do not precede me in bowing or prostrating, or in standing up or leaving. Indeed I see you from the front and from the rear.' —*Sahih Muslim, Vol. 1, Page 180**

Note: This was a speciality of Rasulullah ﷺ and a miracle. Whatever was behind him was visible to him in the same manner in which objects

before him were visible to him. Imam Ahmad says that the Hadith refers to actual vision.

Rasulullah Sallallahu Alayhi Wasallam's vision at night
Ibn Abbas *Radiallahu Anhu* narrates that there was no difference in Rasulullah ﷺ's vision during the day and the night. —*Ibn Adi/Khasa'is al-Kubra/Bayhaqi/Ibn Asakir/Sirat, Page 24*

Allamah Suhayli relates that Rasulullah ﷺ was able to see the eleven stars of Pleiades [*thurayyah*] at night distinctly with his naked eye. Qadhi Iyadh also records this in *Ash-Shifa*.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

5. *Rasulullah ﷺ's head*

Sayyiduna Ali *Radiallahu Anhu* described Rasulullah ﷺ's head as being grand in proportion and imposing. — *Musnad Ahmad*

Note: A large head is considered a sign of intelligence and brilliance.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

6. *Rasulullah ﷺ's mouth*

Hind *Radiallahu Anhu* described Rasulullah ﷺ's *mubarak* mouth as being wide. —*Shama'il, Page 2**

Note: One who has a wide mouth generally enjoys clarity in speech. A wide mouth enhances facial features too.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

7. *Rasulullah ﷺ's saliva*

Anas *Radiallahu Anhu* narrates: 'I smelt all the beautiful fragrances but the fragrance that emanated from the *mubarak* mouth of Rasulullah ﷺ excelled them all. —*Sirat, Page 30/Ibn Sa'd*

Sweetening water with his mubarak saliva

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ once deposited some of his *mubarak* saliva in a well in their vicinity. He relates that its water was the sweetest water thereafter in the entire Madinah. —*Abu Nu'aym/ Sirat, Page 31*

Note: There are many wonderful incidents relating to the *mubarak* saliva of Rasulullah ﷺ. Rasulullah ﷺ's spitting in these wells increased its blessings and enhanced the quality of the water.

The curative properties of Rasulullah Sallallahu Alayhi Wasallam's saliva

Sayyiduna Ali *Radiallahu Anhu* suffered from an eye disease on the occasion of the Expedition of Khaybar. Rasulullah ﷺ applied some of his *mubarak* saliva to it and he was relived all at once. —*Sahih Bukhari, Vol. 2, Page 605**

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

8. *Rasulullah ﷺ's cheeks*

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ had slender cheeks. —*Shama'il, Page 2**

Note: Rasulullah ﷺ's *mubarak* cheeks were neither sunken nor chubby. They were in perfect proportion to the shape of his face. They were clear and bright. Hair never grew on Rasulullah ﷺ's cheeks.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

9. *Rasulullah ﷺ's ears*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ's sense of hearing was refined and acute. —*Ibn Asakir / Sirat, Vol. 2, Page 27*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ once said to them: 'I see that which you cannot see and I hear what you are unable to hear. The skies are creaking and rightfully so. There is not even a four-finger space in the sky except that an angel is to be found placing his forehead in prostration to Allah. —*Sunan Ibn Majah, Page 309**

Note: Rasulullah ﷺ was able to hear and see what others could not hear and see. Rasulullah ﷺ would see the angels in his gatherings but others could not see them. Rasulullah ﷺ would receive revelation and hear it being transmitted whilst those around him would not have a clue about what was happening.

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ once passed by two graves and informed them that its inmates were being punished. —*Sahih Bukhari, Vol. 1, Page 35**

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

10. *Rasulullah ﷺ's nose*

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ's nose had a high bridge. There was a distinct *nur* [spiritual glow] visible upon his *mubarak* nose. — *Shama'il, Page 2**

Sayyiduna Ali *Radiallahu Anhu* reports that Rasulullah ﷺ's nose was thin - [not broad]. —Ibn Asakir / Sirat

Note: The raised bridge of the nose enhances its attractiveness. The

lower end of the nose curved slightly inwards which ensures that the nostrils are not exposed.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

11. *Rasulullah* ﷺ*'s eyebrows and eyelashes*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ's eyelashes were long and dense. —*Ibn Sa'd, Page 414*

Allamah Munawi says that Rasulullah ﷺ's eyelashes were dense and long but the hair was fine. Dense, long eyelashes is universally acknowledged to be a beautiful feature. It enhances the attractiveness of the eye.

The eyebrows

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ had dense, full eyebrows but they did not join in the centre. —*Shama'il, Page 2**

Note: Joint eyebrows is regarded as an imperfect feature. Other narrations record that they were bow-shaped and thin.

Hind *Radiallahu Anhu* reports that there was a vein between the eyebrows which would throb and swell when Rasulullah ﷺ became angry. —*Shama'il, Page 2 **

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

12. *Rasulullah* ﷺ*'s beard*

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ had a dense beard. —*Shama'il, Page 2**

Rasulullah Sallallahu Alayhi Wasallam's beard was black

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ's beard was

black. —*Ibn Asakir/Dala'il, Page 217*

Rasulullah ﷺ *used to comb his beard*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to apply oil very frequently to his head and he would comb his beard often. —*Mishkat, Page 381**

Anas *Radiallahu Anhu* also narrates that Rasulullah ﷺ would [sometimes] arrange his beard by applying water to it. —*Sirat, Vol. 7, Page 346*

Applying perfume to the beard

Salamah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to apply musk to his *mubarak* beard. —*Abu Ya'la/Mirqat, Page 462*

Ibn Abbas *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ intended to apply *'Itar* to his *mubarak* beard he would initially rub it on to his palms. —*Majma', Vol. 6, Page 165*

To hold the beard when overcome with grief

Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ was distressed with anxiety or grief he would grasp his beard and hold it. —*Majma', Vol. 6, Page 142*

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

13. *Rasulullah ﷺ's mubarak neck*

Hind *Radiallahu Anhu* describes Rasulullah ﷺ's *mubarak* neck as follows: 'It was beautiful and slender like the perfectly carved neck of a statue and it had a glimmer like that of pure silver.' —*Shama'il, Page 2**

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

14. *Rasulullah* ﷺ*'s shoulders*

Hind *Radiallahu Anhu* relates that there was a slight distance between Rasulullah ﷺ's shoulders. —*Shama'il, Page 2**

Note: This indicates that Rasulullah ﷺ had broad shoulders and an equally broad chest which is a sign of immense strength. Ibn Hajar says that the upper chest was rather broad [and muscular]. —*Jam' al-Wasa'il, Vol. 1, Page 17*

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

15. *Rasulullah* ﷺ*'s joints*

Sayyiduna Ali *Radiallahu Anhu* narrates that the joints of Rasulullah ﷺ's limbs were proportionately large. —*Shama'il, Page 1**

Note: Rasulullah ﷺ's physical structure was perfect and unique in every sense. Strong joints indicate to greater physical strength in addition to being attractive.

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

16. *Rasulullah* ﷺ*'s armpits*

Anas *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ raising his *mubarak* arms so high whilst supplicating to Allah that the whiteness of his armpits were visible. —*Sahih Bukhari, Vol. 1, Page 503**

Note: Rasulullah ﷺ usually wore a sheet to conceal his upper body. Due to this his armpits would be exposed to the onlooker when he performed *sajdah* or raised his hands in supplication.

The scent of musk
A Sahabi narrates that he perceived the scent of musk from Rasulullah ﷺ's armpits when Rasulullah ﷺ embraced him. —*Bazzar / Sirat, Vol. 2, Page 75*

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

17. Rasulullah ﷺ's chest

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ's *mubarak* chest and abdomen were in line. [i.e. Rasulullah ﷺ was not over-weight] —*Shama'il, Page 2**

It has been recorded previously that Rasulullah ﷺ had a very broad chest and this highlights his immense strength.

The upper chest
Hind *Radiallahu Anhu* narrates that there was hair growth on Rasulullah ﷺ's upper chest only. —*Shama'il, Page 2**

A thin line of hair
Hind *Radiallahu Anhu* narrates that there was a thin line of hair growing from the centre of Rasulullah ﷺ's chest till his navel. —*Shama'il, Page 2**

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

18. Rasulullah ﷺ's abdomen

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ's *mubarak* chest and abdomen were in a straight line. [i.e. Rasulullah ﷺ was not over-weight] —*Shama'il, Page 2**

Hind *Radiallahu Anhu* also narrates that Rasulullah ﷺ did not have

hair growth on his abdomen. It was bare, without any traces of fine hair too. —*Shama'il, Page 2* *

يا رب صل وسلم دائما أبدا　على حبيبك خير الخلق كلهم

19. Rasulullah ﷺ's hair

Sa'd *Radiallahu Anhu* narrates that Rasulullah ﷺ's *mubarak* hair on his head and beard were black. —*Ibn Asakir*

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ's hair growth was dense and beautiful. —*Musnad Ahmad, Vol. 2, Page 251*

Description of Rasulullah ﷺ's hair

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's *mubarak* hair was neither completely straight nor curly. —*Shama'il, Page 1**

Ibn Hajar says that Rasulullah ﷺ's hair was neither completely straight like the hair of the people of the East nor was it totally curly like the hair of the Sudanese. — *Vol. 10, Page 293*

The length of Rasulullah ﷺ's hair

Shu'bah narrates that the *mubarak* hair of Rasulullah ﷺ extended till the earlobe. —*Sahih Bukhari, Vol. 2, Page 876**

Anas *Radiallahu Anhu* reports that Rasulullah ﷺ's hair reached till between the ears and the shoulder. —*Sahih Bukhari, Vol. 2, Page 876**

Note: Imam Nawawi says that when Rasulullah ﷺ trimmed his hair, it would reach till the earlobe and it was at its full length when it reached the shoulder. The Sahabah reported about the hair according to its length when they saw Rasulullah ﷺ. —*Umdat al-Qari, Vol. 22, Page 53*

A middle path

Sayyidah Aayesha *Radiallahu Anha* narrates that when she combed Rasulullah ﷺ's hair, she would part it from the centre of the head and she would split the forelock equally to the right and left side. —*Abu Dawud, Vol. 2, Page 224**

20. *Rasulullah 's complexion*

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ's complexion was light with a tinge of reddishness. —*Shama'il, Page 1**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's complexion was neither bright white nor brownish. —*Shama'il – Ibn Kathir, Page 19**

Abu Yunus - the freed slave of Abu Hurairah *Radiallahu Anhu* narrates that he heard Abu Hurairah *Radiallahu Anhu* saying: 'I never seen anything more beautiful than Rasulullah ﷺ. It was as if the sun was glowing from his forehead. [i.e. his countenance was luminous and radiant] —*Shama'il – Ibn Kathir, Page 23**

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

21. *Rasulullah ﷺ's voice*

Jubayr *Radiallahu Anhu* narrates that Rasulullah ﷺ had a pleasant and captivating voice. —*Sirat, Page 92*

Anas *Radiallahu Anhu* narrates that Allah made all the Ambiya handsome and gave them sweet, pleasant voices. —*Sirat, Page 91*

Rasulullah ﷺ's voice used to travel far

Baraa' *Radiallahu Anhu* narrates that Rasulullah ﷺ used to deliver the sermon to them in the sacred Masjid an-Nabawi and the women were able to here the sermon in their homes. —*Bayhaqi/Abu Nu'aym, Page*

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يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

22. *Rasulullah ﷺ's hands*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's *mubarak* palms were fleshy and soft. —*Sahih Bukhari, Vol. 2, Page 876**

Rasulullah ﷺ's blessed palms were softer than silk

Anas *Radiallahu Anhu* says: 'Never did I touch any silk or silk brocade softer than the Rasulullah ﷺ's palms. —*Sahih Bukhari, Vol. 2, Page 503**

Rasulullah ﷺ's mubarak fingers

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ's blessed fingers were [slender and] longish. —*Shama'il, Page 2**

Ibn Dihyah *Radiallahu Anhu* narrates that he once made *musafahah* with Rasulullah ﷺ. He narrates that his hands gave off a most beautiful scent for the rest of the day. —*Ithaf, Vol. 7, Page 154*

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

23. *Rasulullah ﷺ's forearms*

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ's forearms were [moderately] long. He also narrates that there was hair growth on Rasulullah ﷺ's forearms. —*Shama'il, Page 2*

The blessings of Rasulullah ﷺ's mubarak hands

Abu Atiyyah *Radiallahu Anhu* narrates that his family members took him along when they visited Rasulullah ﷺ. Rasulullah ﷺ passed his affectionate hand upon his head. The narrator of this Hadith mentions that he saw Abu Atiyyah *Radiallahu Anhu's* beard and head pitch black

at the ripe old age of a hundred. —*Majma', Vol. 8**

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

24. *Rasulullah ﷺ's feet*

Sayyiduna Ali and Hind *Radiallahu Anhuma* narrate that Rasulullah ﷺ's *mubarak* feet were fleshy. —*Shama'il, Page 1**

Ibn Hajar has mentioned that Rasulullah ﷺ's toes were fleshy and full. —*Jam'ul Wasa'il, Page 21*

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ's soles were not over-fleshy. [i.e. Rasulullah ﷺ was not flat-footed]. —*Ibn Sa'd, Page 416*

Note: Hadith reports relate that the centre of Rasulullah ﷺ's sole was distinctively concave.

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

25. *Rasulullah ﷺ's height*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ was neither very tall nor short. Rasulullah ﷺ was of medium height. —*Shama'il, Page 1**

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ was slightly taller than a person of medium height. —Shama'il, Page 2 *

Note: Rasulullah ﷺ was slightly above average height. Mulla Ali Qari says that these narrations negate that degree of tallness which is considered imperfect. —*Jam'ul Wasa'il*

It is a different issue altogether that Rasulullah ﷺ always stood out among a crowd of people as this was as a miracle.

26. *Rasulullah* ﷺ*'s intelligence*

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ was the most intelligent human being. —*Sirat, Vol. 7, Page 3*

It is reported that ninety-nine portions of intelligence were granted to Rasulullah ﷺ whilst the remainder was distributed amongst the rest of humanity. —*Sirat, Vol. 7, Page 3*

Note: Rasulullah ﷺ's intelligence is evident from the collections of Ahadith. His strategic battle planning, wise words and his ability to remain protected from the mischief of the Jews and Christians bear testimony to this. Similarly, his dealings with people of different backgrounds and his ability to form a universal ummah bear glaring testimony to his supreme intelligence.

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

7. *Rasulullah* ﷺ*'s perspiration*

Sayyidah Aayesha *Radiallahu Anha* narrates that she would notice beads of perspiration on Rasulullah ﷺ's mubarak forehead even on cold wintry days whilst he received revelation. —*Sahih Bukhari, Vol. 1 Page 2**

The sweetest fragrance

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would occasionally have his siesta at the home of Ummu Sulaym *Radiallahu Anha*. Whilst Ummu Sulaym would collect Rasulullah ﷺ's *mubarak* perspiration in a vessel. Once Rasulullah ﷺ awoke and asked her what she was doing. She informed Rasulullah ﷺ that she was collecting his perspiration so that she could mix it with her perfume as his perspiration was sweeter than all fragrances. —*Sahih Muslim, Vol. 1**

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

28. The seal of prophethood

Saa'ib *Radiallahu Anhu* narrates that he saw the seal of prophethood situated between Rasulullah ﷺ's shoulders. It resembled the pommel [i.e. upper extremity of a wooden pole] of a bride's curtained canopy. —*Sahih Bukhari, Vol. 2, Page 940**

Jabir *Radiallahu Anhu* narrates that he saw the seal of prophethood situated between Rasulullah ﷺ's shoulders. It was like a reddish, protruding knob in the flesh. It was approximately the size of a dove's egg. —*Khasa'il – Shama'il, Page 17**

Note: The seal of prophethood resembled a tumour and it was situated between Rasulullah ﷺ's shoulder blades. It was an identifying symbol proving that Rasulullah ﷺ was the seal of prophethood. Mulla Ali Qari reports on the authority of Jabir *Radiallahu Anhu* that the sweet fragrance of musk emitted from the seal. —*Jam'ul Wasa'il, Page 59*

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

29. Rasulullah ﷺ's blood

Abdullah Ibn Zubayr *Radiallahu Anhu* narrates that he visited Rasulullah ﷺ whilst he was engaged in cupping. When the process was completed Rasulullah ﷺ said to him: 'O Abdullah, dispose off this blood where nobody sees you.' Abdullah *Radiallahu Anhu* left the presence of Rasulullah ﷺ and he consumed the blood. Upon his return Rasulullah ﷺ enquired how he had disposed the blood. He said: 'I disposed it in such a place which is most concealed from the sight of people.' Rasulullah ﷺ hesitantly asked: 'Did you perhaps consume it?' He replied positively.

Note: It was due to this that Sayyiduna Abdullah Ibn Zubayr had

phenomenal strength. According to the most acceptable view, Rasulullah ﷺ's waste matter, which includes his *mubarak* blood was pure and hygiene.

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

30. *Rasulullah ﷺ's excess matter*

Sayyidah Aayesha *Radiallahu Anha* narrates that whenever Rasulullah ﷺ relieved himself there would be no trace of excess matter. In fact, there would be a pleasant odour. —*Khasa'is al-Kubra, Page 70*

Note: Imam Suyuti records this Hadith through multiple chains and affirms that it is acceptable.

ayyidah Aayesha *Radiallahu Anha* reports Rasulullah ﷺ as saying ıat the earth swallows the excess matter of the Ambiya. —*Khasa'is al-Kubra, Abu Nu'aym, Page 70 – Ma'arif as-Sunan, Vol. 1, Page 97*

Attestation of the Salaf as-Salihiin regarding the purity of Rasulullah ﷺ's excess matter

Qadhi Iyadh writes the following in *Ash-Shifa*:

'Hafiz Abu Bakr Ibn al-Arabi states that Rasulullah ﷺ's urine, etc. is pure. This is also one of the views of Imam Shafi'ii Rahimahullah. Imam Nawawi writes in ar-Rawdah that Rasulullah ﷺ's urine, blood and all his excess matter was pure.' —Page 160

With reference to the above view Allamah Khifaji writes in *Nasiim ar-Riyadh* that this is the view of the majority of the *Muta'akhkhirin* too [latter jurists and *Muhaddithiin*]. —*Vol. 1, Page 163*

Allamah Muhammad Yusuf Binnori writes the following in *Ma'arif as-Sunan*:

The 'Ulama of all four schools of thought unanimously agree that the Ambiya Alayhimus Salam's excess matter was pure. Ibn Hajar has documented this in his Talkhiis al-Habiir and Allamah Shami has attested to it in Radd al-Muhtar —Vol. 1, Page 318.

In his renowned commentary of *Sahih Bukhari*, Ibn Hajar has written that there is overwhelming evidence supporting the view that Rasulullah ﷺ's excess matter was pure and Ulama regard it as a speciality of Rasulullah ﷺ. —*Vol. 2, Page 3*

يا رب صل وسلم دائما أبدا   على حبيبك خير الخلق كلهم

Miscellaneous aspects relating to Rasulullah Sallallahu Alayhi Wasallam

1. *Rasulullah* ﷺ *was born circumcised*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'It is amongst the favours of Allah upon me that I was born circumcised. No one saw my private organs.' —*Khasa'is al-Kubra, Vol. 1, Page 53/Majma', Page 224 /Tabarani/Abu Nu'aym, Page 117*

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ was born with a smile. [He was not crying at birth like normal human beings]. —*Khasa'is al-Kubra, Vol. 1, Page 53*

2. *Rasulullah* ﷺ*'s bravery and courage*

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ was the most courageous and brave person. —*Sirat, Page 47*

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ was the nearest to the enemy on the day of the Battle of Badr. —*Majma', Vol. 9, Page 12/Ithaf, Vol. 7, Page 141*

Anas *Radiallahu Anhu* narrates that there was a sudden alarm and panic in Madinah Munawwarah one evening, which was caused by a loud sound. Rasulullah ﷺ took Abu Talha's horse - which was named *Mandub* - and set out all alone in the direction of the noise. Rasulullah ﷺ met the people on his return and said: 'There is nothing to fear; There is nothing to fear.' —*Tirmizi, Vol. 1**

A person from the tribe of *Qays* once asked Baraa *Radiallahu Anhu* if the Sahabah fled from Rasulullah's side on the day of the battle of Hunayn. Baraa *Radiallahu Anhu* said: 'By the oath of Allah Rasulullah ﷺ did not flee. However, some hasty people did flee when showers of arrows came upon them unexpectedly. Rasulullah ﷺ was seated on his mule on that day.' —*Tirmizi, Vol. 1, Page 298**

Note: The Sahabah were subjected to a severe surprise attack during the battle of *Hunayn* and many of them fled. Rasulullah ﷺ remained steadfast and faced the enemy. This is sufficient testimony of Rasulullah ﷺ's bravery.

Wrestling with Rukanah Radiallahu Anhu

Rukanah - the renowned Arabian wrestler - challenged Rasulullah ﷺ to a wrestling bout. Rasulullah ﷺ accepted the offer and defeated him [repeatedly]. —*Abu Dawud, Vol. 2, Page 209**

3. *Rasulullah ﷺ's perfect eloquence*

Buraydah *Radiallahu Anhu* narrates that Rasulullah ﷺ was the most eloquent human being. —*Sirat, Vol. 2, Page 100*

Note: Rasulullah ﷺ was nurtured in the clan of *Banu Sa'd Ibn Bakr* whose eloquence was renowned. The collections of Hadith are saturated with examples of Rasulullah ﷺ's eloquence. Only experts of the language can appreciate its beauty.

Qadhi Iyadh relates that Rasulullah ﷺ knew all the Arab dialects and he would converse eloquently with each tribe in its respective dialect.

The language of the people of Jannah

Ibn Abbas *Radiallahu Anhu* narrates that the people of paradise will converse in the eloquent Arabic of Rasulullah ﷺ. —*Haakim/Jam'ul Wasa'il, Vol. 2, Page 8*

One of Rasulullah ﷺ's specialities is that he was blessed with concise, comprehensive speech and this is recorded in authentic narrations.

4. *Rasulullah ﷺ's immense fear of Allah Azza wa-Jall*

Rasulullah ﷺ once said to his companions: 'I certainly fear Allah more

than all of you.' —*Sahih Bukhari**

Ataa narrates that he once asked Sayyidah Aayesha *Radiallahu Anha* to narrate something extraordinary about Rasulullah ﷺ. Tears welled up in her eyes and she said: 'And what was not extraordinary about Rasulullah ﷺ? He returned home one night and came to sleep with me. He got up after a few moments and said: 'Allow me to worship my Lord.' He got up, performed *wudhu* and commenced Salah. He wept so profusely in Salah that tears flowed on to his chest. He then proceeded for *ruku'* and *sajdah* and wept therein too. He stood up again and continued weeping. He remained weeping until Bilal *Radiallahu Anhu* came to inform him that the time of Fajr had set in. —*Sirat, Vol. 7, Page 72/Ihya**

Note: Weeping often out of the fear of Allah is a special trait of the chosen slaves of Allah. The closer one gets to Allah, the more one weeps.

Abdullah Ibn Shikh-khir *Radiallahu Anhu* narrates that he came to Rasulullah ﷺ and found him engaged in Salah. He says: 'The sound of a boiling cauldron was emanating from his blessed chest.' —*Riyadh as-Salihiin**

5. *Rasulullah ﷺ's weeping*

Weeping upon listening to the recitation of the Qur'an Majid

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ instructed him to recite the Qur'an for him. He began reciting *Surah Nisa* and when he reached the verse, '*...and you [Muhammad ﷺ] will be brought as a witness against these people [the disbelievers of Makkah Mukarramah]*', Rasulullah ﷺ told him to stop. Ibn Mas'ud *Radiallahu Anhu* related that he looked up to glance at Rasulullah ﷺ and saw that his eyes were filled with tears. —*Sahih Bukhari, Vol. 2, Page 755**

Ibn Battaal says that Rasulullah ﷺ was moved to tears due to visualising

the dreadful scene of the day of Judgement when he would be called to testify against his own people for rejecting his invitation to worship Allah.

Weeping upon the death of a person

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ kissed Sayyiduna Uthman Ibn Maz'un *Radiallahu Anhu* after he passed away and Rasulullah ﷺ wept upon his demise. —*Abu Dawud, Page 451/ Tirmizi, Vol. 1, Page 193**

Note: Mulla Ali Qari says that Uthman *Radiallahu Anhu* was Rasulullah ﷺ's foster brother. He was among the early Muslims and he migrated to Abyssinia as well as to Madinah Tayyibah. He participated in the illustrious battle of Badr and he was the first among the *Muhajiriin* to pass away. —*Jam'ul Wasa'il, Page 123*

Anas *Radiallahu Anhu* narrates that he was present at the funeral of Rasulullah ﷺ's blessed daughter [Sayyidah Ummu Kulthum *Radiallahu Anha*]. He narrates that he saw Rasulullah ﷺ seated at her grave weeping.' —*Sahih Bukhari, Vol. 1, Page 171**

The demise of Ibrahim - the son of Rasulullah ﷺ

Anas *Radiallahu Anhu* narrates that he accompanied Rasulullah ﷺ to visit Rasulullah ﷺ's blessed son, Ibrahim *Radiallahu Anhu*. Rasulullah ﷺ held Ibrahim in his blessed arms, kissed him and sniffed the natural fragrance of his innocent body. Ibrahim was then overtaken with the pangs of death and tears began flowing from Rasulullah ﷺ's *mubarak* eyes. Rasulullah ﷺ then said: 'Indeed the eyes are weeping and the heart is grieved but we do not utter except that which pleases our Lord. Your separation from us, O Ibrahim, certainly grieves us.' —*Sahih Bukhari, Vol. 1, Page 174**

Weeping on the occasion of a solar eclipse

Abdullah Ibn 'Amr *Radiallahu Anhu* narrates that there was a solar eclipse during the era of Rasulullah ﷺ. Rasulullah ﷺ began performing salah and stood for such a lengthy period that it seemed as if he was not intending to proceed for *ruku'*. After a very long while he finally performed *ruku'* and again it seemed as if he had no intention of raising his head from that posture.

Abdullah *Radiallahu Anhu* describes the length of every subsequent posture in this manner. He continues to describe Rasulullah ﷺ's *du'a* in the following words: 'Rasulullah ﷺ began weeping and sobbing and he said the following in his *du'a*: 'O Allah, did Thou not promise me that Thou would not punish them as long as I am in their midst? Did Thou not promise me that Thou would not punish them as long as they seek repentance from Thee? We are seeking your pardon collectively.' — *Shama'il, Page 21**

Note: The condition of this Salah was truly incredible. Rasulullah ﷺ always resorted to Salah when abnormal occurrences took place. He feared that it would be a prelude to the imminent wrath of Allah descending upon earth.

Weeping at the sacred Hajr Aswad

Sayyiduna Umar *Radiallahu Anhu* narrates that when Rasulullah ﷺ kissed the sacred *Hajr Aswad* [black stone], he kept his blessed mouth on it for a long time and wept profusely. When Rasulullah ﷺ turned around he said to Umar *Radiallahu Anhu*: 'This is a place for shedding tears.' —*Ibn Majah, Page 211*

Weeping at the graveyard

Baraa *Radiallahu Anhu* narrates: 'We once attended a *janazah* Salah with Rasulullah ﷺ. Rasulullah ﷺ sat at the edge of the grave and wept till the soil beneath his *mubarak* feet was wet. Rasulullah ﷺ then addressed

us and said: 'O my brothers, prepare for death.' —*Ibn Majah, Page 309**

Rasulullah ﷺ *feared Allah the most*
Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ's complexion would change at the sound of thunder or when there was a windstorm. —*Sirat, Vol. 7, Page 57*

Ibn Abbas Radiallahu Anhu narrates that one day Sayyiduna Abu Bakr Radiallahu Anhu said to Rasulullah ﷺ: 'Your hair is turning white.' Rasulullah ﷺ said: '*Surah Hud, Waqi'ah, W-al Mursalat, Amma Yatas'alun* and *Surah Takwir* have caused my hair to turn grey.' —*Tirmizi, Vol. 2, Page 165**

Note: The above chapters of the Qur'an graphically describe the torments of the last day and the chastisement of Allah.

6. *The awe of Rasulullah* ﷺ

Ibn Mas'ud Radiallahu Anhu narrates that a man came to visit Rasulullah ﷺ and spoke to him. He was overcome with such awe that the flesh between the side and the shoulder blade began trembling incessantly. Rasulullah ﷺ said to him: 'Calm down and have pity on yourself. I am not a king. I am but the son of a woman who used to eat dried strips of meat.' — *Ibn Majah, Page 238**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would come out to a gathering of his companions and Sayyiduna Abu Bakr and Sayyiduna Umar *Radiallahu Anhuma* would also be present. None of the Sahabah would be able to lift their gazes toward Rasulullah ﷺ except Sayyiduna Abu Bakr and Sayyiduna Umar. They would look at Rasulullah ﷺ and Rasulullah ﷺ would look at them, they would smile with him and he would smile at them. —*Tirmizi, Vol. 2, Page 208**

Note: The Sahabah were generally unable to cast a direct glance at Rasulullah ﷺ. Sayyiduna Abu Bakr and Sayyiduna 'Umar *Radiallahu Anhuma* enjoyed a closer relationship with Rasulullah ﷺ.

Anas *Radiallahu Anhu* narrates that the Sahabah sat respectfully motionless and still in the gatherings of Rasulullah ﷺ that it seemed as if birds were perched upon their heads. —*Majma'*

Baraa *Radiallahu Anhu* narrates: 'We accompanied Rasulullah ﷺ to the burial ceremony of an *Ansari* companion. The grave had not been dug when we arrived at the graveyard. Rasulullah ﷺ sat down and we sat around him, as if birds were perched upon our heads.' —*Abu Dawud, Vol. 2, Page 306**

'Amr Ibn al-Aas *Radiallahu Anhu* says: 'Nobody was dearer or more esteemed to us than Rasulullah ﷺ. However, we were unable to look at Rasulullah ﷺ in the eye due to tremendous awe.' —*Sirat, Vol. 7, Page 109*

The Lofty and Sublime Character of Rasulullah Sallallahu Alayhi Wasallam

Rasulullah ﷺ's character was the Qur'an

Sa'd *Radiallahu Anhu* asked Sayyidah Aayesha *Radiallahu Anha* about the character of Rasulullah ﷺ. Sayyidah Aayesha *Radiallahu Anha* replied: 'Do you not recite the Qur'an? His character was the Qur'an.' —*Musnad Ahmad, Vol. 6**

Qatadah says that the Qur'an Majid makes reference to the most sublime human character and Rasulullah ﷺ was an embodiment of that sublime character. —*Ibn Sa'd, Page 364*

Sayyidah Aayesha *Radiallahu Anhu* narrates that the world has never witnessed anyone with more sublime character than Rasulullah ﷺ. When any of his family members would call out to him he would say: '*Labbayk.*' It was due to his sublime character that Allah revealed the verse: *Indeed you are upon an exalted platform of sublime character. — Akhlaq an-Nabi/Abu ash-Shaykh, Vol. 2*

Surrendering to the decree of Allah and placing one's trust in him

Anas *Radiallahu Anhu* narrates: 'I served Rasulullah ﷺ for ten years and I noticed that Rasulullah ﷺ was never perturbed by adverse situations. He was pleased with the decision of Allah in all matters.'

He narrates: 'I never saw Rasulullah ﷺ taking revenge for personal reasons. However, when the commandments of Allah were violated he would become extremely angry. When given an option between two matters, he always opted for the easier option on condition that it did not result in violation of any law of Allah. —*Majma', Vol. 8, Page 414**

Displaying courtesy with despicable people

Sayyidah Aayesha *Radiallahu Anha* narrates that a person sought

permission to see Rasulullah ﷺ. When informed of his identity, Rasulullah ﷺ commented: 'He is the worst element of his tribe.' Despite this Rasulullah ﷺ received him warmly and spoke pleasantly to him. Sayyidah Aayesha *Radiallahu Anha* enquired about this after he had left and Rasulullah ﷺ said: 'O Aayesha, the worst person in the sight of Allah on the day of resurrection will be one who was avoided by people due to his uncouth and unrefined conduct.' —*Sahih Bukhari, Vol. 2, Page 905**

Reciprocating evil with good

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would never reciprocate evil with evil. Instead, he would forgive and overlook. —*Shama'il, Page 23**

Giving more then what one receives

Rubayyi' *Radiallahu Anha* narrates that she presented a bunch of dates and small striped cucumbers to Rasulullah ﷺ. Rasulullah ﷺ in turn filled her palm with gold jewellery. —*Shama'il, Page 13/Majma', Vol. 9, Page 13**

Tending to one's tasks personally

Aswad narrates: 'I asked Sayyidah Aayesha *Radiallahu Anha* about what Rasulullah ﷺ would do whilst at home? She said: 'He would be in the service of his family by doing household chores. However, when the Azaan would be called out he would proceed for Salah at once.' —*Sahih Bukhari, Vol. 1, Page 93**

Rasulullah ﷺ's engagements at home

Sayyiduna Hasan *Radiallahu Anhu* says that he asked his father - Sayyiduna Ali *Radiallahu Anhu* - about the manner in which Rasulullah ﷺ spent his time whilst at home. He replied: 'He would divide the time spent at home in three portions; the first portion was for worshipping Allah; the second portion was for his family and the third was for his personal requirements. He would then share his personal time by

allowing special people an audience with him. They would in turn convey these important lessons to the general masses. Rasulullah ﷺ encouraged these special companions to relate the needs of those who were unable to express their needs to him directly. —*Shama'il, Page 22**

Rasulullah ﷺ's engagements outside the home

Sayyiduna Hasan *Radiallahu Anhu* narrates that he enquired about the manner in which Rasulullah ﷺ's time was spent outside the home. Sayyiduna Ali *Radiallahu Anhu* said: 'Rasulullah ﷺ would only utter that which was beneficial and constructive. He would draw people towards him. He would honour the honourable people of every tribe and he would place them in authority over their tribes.

Rasulullah ﷺ would warn people to safeguard themselves from incurring the wrath of Allah. He would protect himself from their harms and ills without averting his pleasant countenance or sublime character from anyone. He would enquire about his regular companions if he found them absent. He would ask them about their circumstances and conditions. He would celebrate and acknowledge the good and support it and he would express disgust at evil and he would condemn it.

Rasulullah ﷺ was moderate and disciplined in all his affairs; he was not haphazard and unsystematic. He would never be complacent in reforming them lest they became indifferent to *Diin* and negligent of their duty to Allah.

Rasulullah ﷺ was adequately prepared for every situation. He would never fail in doing justice to the cause of truth nor would he overstep the parameters in avenging it.

The person that was most esteemed in his sight was one whose altruism was directed to all and sundry. Rasulullah ﷺ loved those who were more sympathetic to others and who would be supportive and compassionate

to them.' —*Shama'il, Page 22**

Description of Rasulullah ﷺ's gatherings

Sayyiduna Hasan *Radiallahu Anhu* narrates the following whilst describing Rasulullah ﷺ's sublime conduct in his gatherings: 'Rasulullah ﷺ's standing or sitting was not without with the remembrance of Almighty Allah. He would instruct the Sahabah to sit at the first available space and he would do the same.

Rasulullah ﷺ would give equal attention to all those seated in the gathering so that no person felt that the next person enjoyed more closeness to Rasulullah ﷺ than himself. If anyone person presented his need, Rasulullah ﷺ would give all his attention to that person until the person's need was seen to and he himself stood up to leave.

If someone asked for something Rasulullah would grant it, but if it was not possible to grant it immediately Rasulullah ﷺ would excuse himself politely. He was like a compassionate father to them and they were equal in his eyes.

Rasulullah ﷺ's gatherings were characterised by the dissemination of knowledge, a sense of modesty, tolerance and trustworthiness. Raised voices were not to be heard nor was anybody's honour besmeared or anyone's faults exposed. All attendees was regarded as equals, the only distinction between them was their individual piety. They would meet one another with humility. They would show compassion to the young, revere the elderly, give preference to the needy and take care of travellers.' —*Shama'il, Page 23/3**

Rasulullah ﷺ's sublime conduct whilst with his companions

Sayyiduna Hasan *Radiallahu Anhu* narrates that the following: 'Rasulullah ﷺ was always cheerful and pleasant in conduct. Rasulullah ﷺ had a very gentle and tolerant temperament. He was neither abrupt

in speech nor was he callous and harsh by nature. He would neither raise his voice nor would he be obscene. He never criticised and he certainly was not miserly.

If Rasulullah ﷺ heard anything undignified or inappropriate he would pretend as if he had not heard it [on condition that a command of Allah was not violated]. Rasulullah ﷺ would not make anyone despondent of what he hoped to receive from him.

He avoided three things completely: arguments, arrogance and futility. He would not humiliate anyone or criticise them, nor would he enquire about their faults. He would only utter speech that was rewarding to utter. When he spoke to them they would lower their heads as if birds were perched upon their heads. They would speak only after he had terminated his speech. They would not argue or dispute in his presence. If anybody was busy conversing with Rasulullah ﷺ they would remain silent until he had spoken. Anyone who wished to say something was given the same audience and attention as the first person who spoke.

Rasulullah ﷺ would take an active interest in their talks; he would smile for whatever they smiled about or laughed for and he would express amazement for what marvelled at. He would tolerate the coarse approach of strangers when they questioned him about anything or when they sought fulfilment of their needs. This prompted the Sahabah to draw such people to Rasulullah ﷺ's gatherings since their boldness in questioning Rasulullah ﷺ would be advantageous to them as they learnt new things. Rasulullah ﷺ would instruct them to assist the needy one and fulfil his need.

Rasulullah ﷺ would not allow praise to be showered upon him except from one who would express such praise in lieu of a benefit that he had received from Rasulullah ﷺ. Rasulullah ﷺ never interrupted anybody's speech unless it trespassed the limits where after he would either stop

the person or he would express disapproval by leaving the gathering. — *Shama'il, Page 24**

Salient features of Rasulullah Sallallahu Alayhi Wasallam's Sublime Character

1. Generosity

The most generous human being

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ was the most generous of all people. His generosity would reach its peak during the month of Ramadhan as Jibril *Alayhis Salam* used to visit him every night in the month of Ramadhan. —*Sahih Bukhari, Vol. 1, Page 3**

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ never refused when asked for anything. —*Sahih Muslim, Vol. 1, Page 253**

Anas *Radiallahu Anhu* narrates that a person asked Rasulullah ﷺ for a valley full of goats and Rasulullah ﷺ gave it to him. When he returned to his tribe he said to them: 'O people, accept Islam for indeed Muhammad gives so bountifully that it dispels all fear of poverty.' Anas *Radiallahu Anhu* then said: 'Many a person accepted Islam for material gain but it was not long before Islam became dearer to him than the world and its contents. —*Sahih Muslim, Vol. 1, Page 253**

Safwan *Radiallahu Anhu* narrates that he despised Rasulullah ﷺ the most until the day of the Battle of *Hunayn*. On that day Rasulullah ﷺ showered him with so much of wealth that Rasulullah ﷺ became the most beloved person to him. —*Tirmizi, Vol. 1, Page 144**

Taking loans to see to the needs of others

Sayyiduna Umar *Radiallahu Anhu* narrates that a person came to beg from Rasulullah ﷺ. Rasulullah ﷺ said to him: 'I do not have anything to give at this point in time. However, you may purchase or take a loan against my name and I will settle the debt.' Hearing this, Umar *Radiallahu Anhu* said: 'O messenger of Allah ﷺ, Allah has not obligated you to

give under such circumstances.' Rasulullah ﷺ was unhappy at Umar *Radiallahu Anhu's* remark. Immediately thereafter an *Ansari* companion said: 'O messenger of Allah, spend and do not apprehend and shortage from the Lord of the mighty throne.' This statement brought a smile to Rasulullah ﷺ's face and he said: 'This is what I have been commanded to do.' —*Shama'il, Page 24**

An incident relating to Sayyiduna Bilal Radiallahu Anhu

Abdullah narrates: 'I asked Bilal *Radiallahu Anhu* - the Mu'azzin of Rasulullah ﷺ - to inform me about Rasulullah ﷺ's expenses and expenditure. He said: 'Rasulullah ﷺ never assumed personal responsibility of his financial matters. I was responsible for his finances from the time Rasulullah ﷺ received prophethood till his demise. Whenever a Muslim came to Rasulullah inadequately dressed, Rasulullah ﷺ would instruct me to make arrangements. I would take loan on behalf of Rasulullah ﷺ, purchase the necessary clothing and land it over to the person.

He relates: 'A non-Muslim came to me one day with an offer and said: 'O Bilal, I am wealthy and I could make wealth available to you according to the loans you require. Do not take loans from anyone besides me.' Bilal *Radiallahu Anhu* narrated that he accepted the offer and took loans as and when required.

He narrates: 'One day as I was busy performing *wudhu* this non-Muslim came to me. He said: 'O Abyssinian.' I responded by saying, '*Labbayk*.' He spoke very harshly and said: 'Do you know how many days are left for the end of this month?' I said: 'The month-end is very near.' He said: 'There are only four days left and I am going to enslave you for the money that you owe me. I neither extended my offer to you in veneration for you or for your prophet. Instead, I trapped you into taking this loan so that I could enslave you and that you would serve me and be a shepherd for my animals.' Saying this he left.

Bilal *Radiallahu Anhu* narrates: 'I was extremely distressed and distraught. I called out the Azaan and performed Esha Salah that night. When Rasulullah ﷺ returned to his home I sought permission to see him. I narrated the entire incident to Rasulullah ﷺ and said: 'O messenger of Allah, you are unable to settle this debt presently and I also do not have any arrangements to deal with it. Permit me to run away and return after you receive wealth which could settle this debt.'

I returned home and took out my sword, shield and shoes and kept them at my bedside. Every time I fell off to sleep, I would awaken with a fright. At the first crack of true dawn I set off to leave. All of a sudden a person came running and shouted: 'O Bilal, Rasulullah ﷺ seeks you.'

I set off to Rasulullah ﷺ and upon arrival I saw four camels heavily laden with wealth. I met Rasulullah ﷺ and he said: 'Glad tidings! Allah has sent wealth to settle your debt.' Rasulullah ﷺ asked: 'Have you seen the four camels laden with wealth?' I informed him that I had seen them. The camels were laden with cloth and grains. The governor of *Fadak* sent it as a gift to Rasulullah ﷺ. I was then instructed to settle the debt.

I called out the Azaan for Fajr Salah. When Rasulullah ﷺ completed the Salah I went out towards *al-Baqee',* placed my fingers in my ears and scram at the top of my voice: 'Whoever has loaned money to Rasulullah ﷺ should collect his dues.' I sold all the wealth and settled the debts until Rasulullah ﷺ's debts were cleared. At the end there were two or one-and-a-half *Ooqiyah* of silver coins left. I returned to the Masjid after the greater part of the day had lapsed and found Rasulullah ﷺ all alone. I greeted him and he enquired about the debts. I informed him that Allah had settled all his debts and no creditors remained. Rasulullah ﷺ asked me if there was a surplus and I informed him about what was left.

Rasulullah ﷺ said to me: 'See if you could relieve me of the left-over wealth as I would not return home until I am relieved from it. After

Esha Rasulullah ﷺ called me and asked about the surplus. I informed him that no needy person had come and the wealth was still available. Rasulullah ﷺ spent that night in the Masjid.

The next day two travellers arrived and I took them to purchase food and clothing. After Esha Rasulullah ﷺ called me and asked about the surplus. I said: 'Allah has relieved you of the burden.' Rasulullah ﷺ recited the *takbir* in delight and praised Allah. Rasulullah ﷺ feared that death should come upon him whilst wealth remained in his possession. He got up to leave and I followed him. He went to the homes of each one of his wives, greeted them and eventually retired to the wife with whom he was to spend the night.' —*Tabarani**

Generosity to enemies and opponents

Abu al-Faghwa narrates from his father that when the disbelievers of Makkah were experiencing a drought Rasulullah ﷺ sent him to hand over some wealth to Abu Sufyan. This was intended for the poor and for those who were in dire straits. When Abu Sufyan received the aid he remarked: 'I have never seen anybody with more sublime character than this person. He continues to shower mercy and kindness upon us despite the fact that we have opposed him and desired his blood. — *Musnad, Vol. 5/Makarim Ibn Abi ad-Dunya, Page 258**

Generosity in dire circumstances

Sahl *Radiallahu Anhu* narrates that a woman once brought a woven shawl to Rasulullah ﷺ which had embroidered edges and said: 'I weaved this sheet personally for you.' Rasulullah ﷺ accepted the gift and incidentally happened to be in need of it at that time. He emerged from his home whilst draping it over the lower half of his body. A person from the gathering said: 'O messenger of Allah, it is so beautiful. Would you give it to me?' Rasulullah ﷺ said: 'Certainly.' Rasulullah ﷺ left and returned a while later with the shawl and gave it to the person. The Sahabah who seated in that gathering rebuked him saying: 'You did not

do a good thing. Rasulullah ﷺ was in need of the shawl and you are well aware that he would never refuse anything.' The Sahabi said: 'By the oath of Allah; I only asked for it so that it could be my shroud after I pass away.' —*Sahih Bukhari, Vol. 1, Page 170**

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ gave Aqra' Ibn Habis and 'Uyaynah Ibn Hisn one hundred camels each on the day of the Battle of *Hunayn*. —*Sahih Bukhari, Vol. 1, Page 446**

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

2. Humility

It is a well-documented fact that whenever Rasulullah ﷺ despatched any Sahabi as a governor or envoy, Rasulullah ﷺ would accompany the Sahabi on foot for a distance out of Madinah Munawwarah whilst the companion would be seated on his conveyance.

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'If I were to receive the trotters of an animal as a gift I would certainly accept it. Similarly, if I were invited to a meal where it would be served I would honour the invitation.' —*Shama'il, Page 22**

A Hajj of simplicity

Qudamah *Radiallahu Anhu* narrates: 'I saw Rasulullah ﷺ riding upon his red camel on the 10th of Zul-Hijjah. He was pelting the *Jamarah Aqabah* in such a manner that nobody was being beaten or shoved aside to make way for him nor were people asked to move aside. —*Nisa'i, Vol. 2, Page 49**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ performed Hajj on an animal that had an old and worn-out saddle. He was wearing a coarse sheet that had rough fibres, which was valued at approximately four *dirhams*. He prayed thus: 'O Allah, grant me a Hajj that is void of show

and aspiration for fame.' —*Shama'il, Page 22/Ibn Majah, Page 207**

Wearing a patched garment

Sayyidah Aayesha *Radiallahu Anha* was asked what Rasulullah ﷺ would do at home. She said: 'Rasulullah ﷺ would patch his clothing and mend his shoes. —*Musnad, Vol. 6**

Greeting first

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ would always be the first to greet. —*Sirat, Vol. 7, Page 33*

Sweeping the Masjid

Ya'qub Ibn Yazid narrates that Rasulullah ﷺ used to sweep the dust of the Masjid an-Nabawi with a broom made of date leaves. —*Musannaf, Vol. 1, Page 398**

Riding a donkey

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to visit the ill, attend funeral prayers, ride upon a donkey and accept invitations from slaves when they invited him to a meal. —*Shama'il, Page 22**

Anas *Radiallahu Anhu* narrates that nobody was dearer to the Sahabah than Rasulullah ﷺ. However, they would not stand up out of respect for him when they saw him as they knew that he disapproved it. —*Shama'il, Page 22**

Three humble traits

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ had three such traits which are never to be found in arrogant and haughty people. Firstly; Rasulullah ﷺ would ride upon a donkey. Secondly; Rasulullah ﷺ would respond to the invitation of slaves. Thirdly, Rasulullah ﷺ would pick up a fallen date and consume it after cleaning it. —*Dala'il an-Nubuwwah, Vol. 6, Page 69*

The humble conqueror
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ entered Makkah Mukarramah upon conquering it, seated upon his conveyance with his head lowered in humility so that it actually touched the saddle. —*Sirat, Page 36*

Sharing a task with the Sahabah
During one journey the Sahabah decided to slaughter an animal. They distributed the tasks of skinning, cleaning and cooking amongst themselves. Rasulullah ﷺ said: 'I will collect firewood.' They insisted that they would take care of it but Rasulullah ﷺ said: 'I do not wish to maintain a special status over you.' —*Sirat, Page 13*

Travelling on foot
Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ visited him during his illness and Rasulullah ﷺ neither came riding upon a mule nor a horse. —*Shama'il, Page 23**

Eating with a leper
Jabir *Radiallahu Anhu* narrates that once [during meals] Rasulullah ﷺ took hold of a leper's hand and made him eat with him from the same vessel. —*Tirmizi, Vol. 2, Page 4* *

3. COMPASSION

Anas *Radiallahu Anhu* narrates that he never saw anybody more compassionate to his family than Rasulullah ﷺ. —*Sahih Muslim**

Shortening the Salah out of compassion
Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'There are occasions when I intend to lengthen the [congregational] Salah but I hear the sound of a crying child and I shorten the Salah to lessen the anxiety and distress of the mother.' —*Sahih Bukhari, Vol. 1, Page 98**

Compassion on the youth

'Amr *Radiallahu Anhu* narrates: 'We were a few youngsters of the same age group when we travelled to visit Rasulullah ﷺ. We remained with him for twenty days. When he sensed that we were yearning for our families he enquired about those whom we had left behind and we informed him.' 'Amr says: 'Rasulullah ﷺ was extremely compassionate and tender-hearted. He gave us leave immediately so that we could return to our families.' —*Sahih Bukhari, Vol. 2, Page 888**

Compassion with the worst of enemies

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ performed *tawaf* of the Ka'bah and offered two units of Salah upon conquering Makkah Mukarramah. He then held the two sides of the door-frame of the Ka'bah and [addressing the surrendered forces of the Qureysh] said: 'What do you have to say and what are your expectations of me.' They replied: 'You are a compassionate and honourable nephew and the son of our brother.' Rasulullah ﷺ said: 'I say to you as Yusuf [*Alayhis Salam*] said to his [guilty] brothers: 'There is no rebuke upon you today; May Allah forgive you for He is the most merciful of those who have mercy.' Abu Hurairah *Radiallahu Anhu* narrates that they dispersed from that gathering with such joy replacing their despair that it seemed as if they had risen from the dead. They then entered Islam in multitudes. —*Sirat, Vol. 7, Page 18**

Note: The Makkans persecuted and opposed Rasulullah ﷺ. They subjected him, his family and followers to torture and drove them out of the sacred city. They planned to assassinate him and they waged war against him over and over again. Rasulullah ﷺ reciprocated with unparalleled compassion and mercy despite their crimes.

Compassion to the Jewish woman who poisoned him

Anas *Radiallahu Anhu* narrates that a Jewish woman offered Rasulullah ﷺ poisoned meat. Rasulullah ﷺ ate this poisoned meat. When the

woman was brought before Rasulullah ﷺ and he was asked if her life should be taken, he said: 'No.' —*Sahih Bukhari, Vol. 1, Page 356**

I have been sent as a mercy

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ was requested to supplicate to Allah to destroy the polytheists. Rasulullah ﷺ said: 'I have not been sent to invoke curses. Instead, I have been sent as a mercy. —*Sahih Muslim, Vol. 2, Page 323**

Abdullah Ibn 'Ubayd *Radiallahu Anhu* narrates that the Sahabah were extremely distressed when Rasulullah ﷺ was wounded in the Battle of Uhud. They asked Rasulullah ﷺ why he was not supplicating to Allah to destroy the enemy. Rasulullah ﷺ said: 'I have not been sent to curse. I have been sent as a mercy.' *Al-Adab al-Mufrad, Page 103/Sirat, Page 21*

4. Tolerance and Forbearance

Abu Hurairah *Radiallahu Anhu* narrates that a Bedouin once caught hold of Rasulullah ﷺ's sheet from behind and yanked it so harshly that Rasulullah ﷺ's *mubarak* neck became red. The sheet happened to be made from a coarse fabric. When Rasulullah ﷺ turned around the Bedouin said: 'Load these two camels of mine with food for indeed the food is neither being distributed from your wealth nor from your father's wealth.' Rasulullah ﷺ immediately instructed a Sahabi to load one with dates and the other with wheat flour. —*Sunan Abu Dawud, Vol. 2, Page 310**

A Bedouin urinates in the Masjid an-Nabawi

Abu Hurairah *Radiallahu Anhu* narrates that a Bedouin once entered the Masjid and began urinating in one corner. The Sahabah rushed towards him but Rasulullah ﷺ and intervened and instructed them to refrain from taking action. He said: 'You have been sent to make things easy and not to make things difficult. Simply pour a bucket of water over

it.' —*Sunan Abu Dawud, Vol. 1, Page 60**

Note: Disturbing somebody whilst he is relieving himself could be detrimental to his health. Realising that the person was ignorant, Rasulullah ﷺ instructed the Sahabah to avoid reacting. Rasulullah ﷺ did not punish or reprimand the Bedouin in any way. Instead, Rasulullah ﷺ called him and educated him about the sacredness and purity of the Masjid.

Tolerance with hypocrites

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ was once distributing booty when a person named Zul-Khuwaysarah said: 'O messenger of Allah, be fair and just in your distribution!' Rasulullah ﷺ said: 'Woe be to you! Who could ever be fair and just if I were not fair and just? —*Sahih Bukhari, Vol. 1 Page 509**

5. SUBLIME SPEECH

Sayyidah Aayesha Radiallahu Anha narrates that Rasulullah ﷺ's *mubarak* speech was clear and each word was distinct from the other. Those who listened to him were able to retain it his words precisely if they wished. —*Shama'il, Page 14**

Abu Darda *Radiallahu Anhu* narrates that Rasulullah ﷺ smiled often during the course of an address. —*Musnad Ahmad**

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ never engaged in futile talk. He only spoke what was necessary. Each word was distinct from the next. —*Shama'il, Page 14**

Hand movements and indications during speech

Hind *Radiallahu Anhu* narrates that Rasulullah ﷺ would [occasionally] strike the right palm upon the inner portion of the left thumb [whilst

addressing them]. Another narration mentions it the other way, i.e. striking the left palm on the inner portion of the right thumb. —*Tirmizi*

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ once said to them: '*Qiyamah* and I have been sent like this.' Saying this Rasulullah ﷺ brought together his index and middle fingers.' —*Sahih Bukhari, Vol. 2, Page 799**

Repeating speech thrice

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would repeat his statements thrice so that he could be understood correctly. —*Shama'il, Page 14**

A comprehensive description by Ibn al-Qayyim

Ibn al-Qayyim writes: 'Rasulullah ﷺ was the most eloquent human being. His speech was sweet and lucid and it sank into the depths of the hearts of those who were listening. It captivated their souls. His speech was clearly spaced so that anybody wishing to count the number of words would be able to do so. It was neither fast nor was it so slow that it would be difficult to make sense of what was being said. It was precise and perfect in every sense. —*Zad al-Ma'ad, Vol. 1, Page 182*

Illustrating speech with examples

Abu Uthman narrates: 'I was sitting in the shade of a tree with Salman *Radiallahu Anhu*. He caught hold of a dry branch and shook it till it shed all its leaves. He then asked: 'O Abu Uthman, would you not enquire why I am doing this?' I said: 'Why have you done so?' He said: 'Rasulullah ﷺ did the same when I was sitting under a tree with him. He then asked me if I would not enquire the reason for his action. When I enquired he said: 'If a Muslim performs an excellent *wudhu* and then performs his five compulsory Salah his sins are shed just as the leaves have fallen from this branch.' —*Majma', Vol. 2, Page 16/17**

Speaking non-Arabic words

In the lengthy Hadith narrated by Jabir *Radiallahu Anhu* concerning the digging of the trench he says the following: 'I went to Rasulullah ﷺ and informed him that I had slaughtered a goat and cooked some bread. I invited him to partake of it and to bring a few companions along. All of a sudden, Rasulullah ﷺ announced in a loud voice: 'O diggers of the trench; Jabir has prepared a *Sur* for you so come along.' —*Sahih Bukhari, Vol. 2, Page 588/9**

Note: The word *Sur* is Persian. It refers to a meal [prepared for guests]. —*Majma' Bihar al-Anwar, Vol. 3, Page 146**

It is narrated in a hadith reported by Abu Hurairah *Radiallahu Anhu* that once when he was ill Rasulullah ﷺ enquired about his ailment using a Persian phrase. —*Sunan Ibn Majah, Page 247**

Entertaining the family by narrating a tale

Rasulullah ﷺ would relate relevant incidents to his family members. This was on account of his sublime character and his consideration for others. Consequently, Sayyidah Aayesha *Radiallahu Anha* narrates that one night Rasulullah ﷺ narrated an incident to his wives. It was such an amazing and incredible incident that one of them remarked that it was similar to tales known as *Khurafah* [Arabs referred to all seemingly far-fetched tales as *Khurafah*]. Rasulullah ﷺ asked her: 'Do you know the real story about *Khurafah*?' Rasulullah ﷺ went on to say that *Khurafah* was actually the name of a man who belonged to the *Banu Azrah* tribe. He was captured by the Jinn and they and kept him with them for a long time. He was eventually released and allowed to return to his people. He would narrate astonishing and incredible stories about the Jinn. Since then, people referred to all strange stories as *Khurafah*. —*Musnad Ahmad/Shama'il, Page 17**

6. Poetry

Jundub *Radiallahu Anhu* narrates that Rasulullah ﷺ's finger was wounded in a particular battle. Rasulullah ﷺ recited the following couplet whilst addressing his finger:

هل أنت إلا إصبع دميت   وفي سبيل الله ما لقيت

*You are but a finger that has become bloodied and you have sustained this for the sake of Allah. — Sahih Bukhari, Vol. 1, Page 393 **

Note: The Qur'an categorically states that Rasulullah ﷺ was not a poet. Did Rasulullah ﷺ ever compose poetry? The correct view is that Rasulullah ﷺ did not compose poetry. However, there were occasions when Rasulullah ﷺ recited couplets of other poets or uttered a rhyming phrase incidentally. The above couplet was actually composed by Abdullah Ibn Rawahah *Radiallahu Anhu. —Fath al-Baari, Page 445*

A person from the tribe of *Qays* once asked Baraa *Radiallahu Anhu* if the Sahabah fled from Rasulullah's side on the day of the battle of Hunayr. Baraa *Radiallahu Anhu* said: 'By the oath of Allah, Rasulullah ﷺ did not flee. However, some hasty people did flee when showers of arrows came upon them unexpectedly. Rasulullah ﷺ was seated on his mule and Abu Sufyan *Radiallahu Anhu* had its reins in his hands. Rasulullah ﷺ was reciting the following couplet:

أَنَا النَّبِيُّ لَا كَذِب   أَنَا ابْنُ عَبْدِ الْمُطَّلِب

*I am the messenger of Allah and there is no lie about that; I am the son of Abdul Muttalib. —Tirmizi, Vol. 1, Page 298 **

Sayyidah Aayesha *Radiallahu Anha* was asked if Rasulullah ﷺ ever recited poetry. She replied: 'He would sometimes recite phrases of poetry composed by Abdullah Ibn Rawahah *Radiallahu Anhu*. He would also recite the following couplet: *—Tirmizi, Vol. 2, Page 112* *

ويأتيك بالأخبار من لم تزود

Note: The above couplet was actually composed by Tarafah Ibn Abd, a great poet of the period of *Jahiliyyah*. In fact the poem from which this couplet is extracted was one of the seven poems hung on the Ka'bah for its brilliance.

Sahabah whose poetry pleased Rasulullah ﷺ

Rasulullah ﷺ appreciated the poetry of Hassaan Ibn Thabit, Abdullah Ibn Rawahah and Ka'b Ibn Malik *Radiallahu Anhum*.

Hassaan *Radiallahu Anhu* was personally appointed by Rasulullah ﷺ to respond to derogatory poetry composed by the enemies of Rasulullah ﷺ. Rasulullah ﷺ said to him: 'Ridicule them and Jibril is with you.' —*Sahih Muslim, Vol. 2, Page 300**

Note: Hassaan *Radiallahu Anhu* would recite his poetry from the pulpit of the Masjid an-Nabawi ash-Sharif in the presence of Rasulullah ﷺ. —*Tahawi, Vol. 2, Page 409**

Ka'b Ibn Malik *Radiallahu Anhu's* poetry focused around war and killing the enemy. It would instil terror in the hearts of the enemy. —*Sirat, Page 372*

Rasulullah ﷺ's favourite couplet

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The most truthful couplet of poetry is that which was composed by Labiid. It is:

الا كل شيئ ما خلا الله باطل

*Beware; everything other than Allah is futile. —Shama'il, Page 16**

Note: Labiid was a renowned poet. He came to Madinah Munawwarah in the Year of the Delegations to accept Islam. He had a very long life

and lived till the age of 140 or 157. He discontinued his relationship with poetry after embracing Islam and said: 'The Qur'an is sufficient for me.'

Listening to poetry

Shariid *Radiallahu Anhu* narrates: 'Rasulullah ﷺ once seated me behind him on a conveyance. He asked me: 'Do you know any of the poetry of *Jahiliyyah?*' I said: 'Yes.' Rasulullah ﷺ asked me to recite and I recited a hundred couplets of poetry composed by Umayyah Ibn Abi as-Salt. — *Sahih Muslim, Vol. 2, Page 239**

Note: Umayyah was renowned poet of the era of *Jahilyyah*. His thoughts were compatible with Islamic ideals. He believed in the oneness of Allah and the Last day. He had knowledge of the Old and New testaments. He did not accept Islam due to his jealousy for Rasulullah ﷺ. He died in 8AH. —*Jam'ul Wasa'il, Page 44*

Poetry in Rasulullah ﷺ's gatherings

Jabir *Radiallahu Anhu* narrates: 'I sat in Rasulullah ﷺ's gatherings more than a hundred times. His companions would recite poetry in his presence and they would reminiscence about the days of *Jahilyyah* [ignorance]. Rasulullah ﷺ would remain silent all the while. He would smile at them occasionally. —*Shama'il, Page 16**

Note: There was room for light-hearted conversation in Rasulullah ﷺ's gatherings. Rasulullah ﷺ accommodated his companions and he would smile upon hearing certain incidents and facts.

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ entered Makkah to perform the *Umrat al-Qadha* Abdullah Ibn Rawahah *Radiallahu Anhu* preceded him reciting the following couplets:

خلوا بني الكفار عن سبيله * اليوم نضربكم على تنزيله
ضربا يزيل الهام عن مقيله * ويذهل الخليل عن خليله

O the progeny of the disbelievers, make way for Rasulullah ﷺ as he arrives. Today, upon his victory we are going to smite you, so that your heads will be severed from your bodies and every bosom friend will forget his bosom friend.

Hearing this, Umar *Radiallahu Anhu* said: 'O Ibn Rawahah, are you reciting poetry in the presence of Rasulullah ﷺ and whilst in the sacred Haram?' Rasulullah ﷺ said: 'Leave him O Umar, for [the effect of] these couplets is more piercing for the enemy than a shower of arrows.' —*Shama'il, Page 16**

7. A Pleasant countenance

Jariir Ibn Abdullah *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ saw him Rasulullah ﷺ smiled at him. —*Sahih Bukhari, Vol. 1, Page 426**

Note: Despite Rasulullah ﷺ being in a perpetual state of concern on account of his concern for the ummah, it never reflected on his radiant face.

8. Conduct in happiness and in anger

Ka'b *Radiallahu Anhu* narrates that Rasulullah ﷺ's *mubarak* face would be beaming like the full moon when he was happy. —*Sahih Bukhari, Vol. 1, Page 502**

Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ was distressed with anxiety or grief he would grasp his beard and hold it. —*Majma', Vol. 6, Page 142*

Du'a when happy

Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ experienced a happy event or occasion he would read the following *du'a*: —*al-Azkar**

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهٖ تَتِمُّ الصَّالِحَاتُ

Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ disapproved of something they would recognise it from his *mubarak* face. —*Shama'il, Page 24**

Hind *Radiallahu Anhu* narrated that if Rasulullah ﷺ was displeased or disapproved of something he would turn his *mubarak* gaze away. —*Shama'il Ibn Kathir, Page 59**

9. Wit and Humour

Abu Hurairah *Radiallahu Anhu* narrates that the Sahabah once said to Rasulullah ﷺ: 'O messenger of Allah, you joke with us too.' Rasulullah ﷺ replied, '[Even in jest] I only utter that which is true.' —*Tirmizi, Vol. 2, Page 20**

A Sahabi's light-hearted moment with Rasulullah ﷺ.

Suhayb *Radiallahu Anhu* narrates that he came to Rasulullah ﷺ whilst dates and bread were placed before him. Rasulullah ﷺ offered him to partake. He began eating dates. Rasulullah ﷺ asked him: 'Are you eating dates when you are suffering from sore eyes?' He replied: 'I am chewing on the side of the eye which is not sore.' Rasulullah ﷺ smiled at this remark. —*Ibn Majah, Page 246**

Lightheartedness with little children

Anas *Radiallahu Anhu* narrates: 'Rasulullah ﷺ used to visit us occasionally. I had a younger brother whose agnomen was Abu Umayr. Abu Umayr had a parrot which he used to play with. Rasulullah ﷺ would say to him: 'O Abu 'Umayr, what has happened to *Nughayr?*' —*Sahih Bukhari, Vol. 2, Page 905**

Note: The parrot died one day and Rasulullah ﷺ found the little boy grieving. Rasulullah ﷺ would say the above rhyming phrase whenever

he met him thereafter. —*Khasa'il, Page 177*

Abdullah Ibn Busr *Radiallahu Anhu* narrates that his mother sent him with a bunch of grapes to Rasulullah ﷺ. [Since he was a child], he ate the grapes on his way. When his mother enquired from Rasulullah ﷺ if he had received the grapes he informed her that he had not received anything. Whenever Rasulullah ﷺ saw Abdullah after that he would playfully say: '*Ghadar, Ghadar*', which means: cheat. —*Majma', Vol. 4, Page 150*

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ playfully addressed him thus: 'O two-eared one.' —*Shama'il, Page 15**

Jesting with grown-ups

Anas *Radiallahu Anhu* narrates that a man once asked Rasulullah ﷺ for a conveyance. Rasulullah ﷺ said: 'I will give you a camel's baby.' He said: 'Of what use is a baby camel?' Rasulullah ﷺ replied: 'Every camel is the baby of its mother [no matter how old it currently is].'—*Shama'il, Page 16**

Jesting with an old woman

Hasan *Radiallahu Anhu* narrates that an old woman came to Rasulullah ﷺ and said: 'Pray to Allah to admit me into paradise.' Rasulullah ﷺ said: 'Old women will not enter paradise.' The woman turned around and began to cry. Rasulullah ﷺ sent someone to tell her that *old woman will not enter paradise* means that they will not enter paradise as old women. Instead, they will enter in the prime of youth. —*Shama'il, Page 16**

Ummu Ayman *Radiallahu Anha* narrates that she came to Rasulullah ﷺ and told him ﷺ that her husband was calling him. Rasulullah ﷺ asked: 'Who is calling? Is it the one who has some whiteness in his eye?' She said: 'O messenger of Allah, by the oath of Allah he has no whiteness in his eyes.' Rasulullah ﷺ said: 'No, he does have some whiteness in his

eyes.' She said: 'No, by the oath of Allah.' Rasulullah ﷺ then said: 'Is there anyone who does not have whiteness in his eye?' —*Sirat, Vol. 7, Page 114*

Forbidden jesting
Abdullah Ibn Saa'ib narrates that Rasulullah ﷺ said: 'None of you should take the possessions of another in jest or in earnest.' —*Sunan Abu Dawud, Vol. 2, Page 335**

Note: Amusing oneself at the cost of another or mocking at others is wrong.

10. Bashfulness and Modesty

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ was more modest than a virgin woman clad in a concealing robe. —*Sahih Bukhari, Vol. 2, Page 903**

Rasulullah ﷺ always expressed himself ambiguously when imparting Islamic teachings bout shameful and embarrassing matters. —*Muntaha as-Sul, Vol. 2, Page 541**

Miscellaneous aspects concerning Rasulullah ﷺ's bashfulness
If Rasulullah ﷺ wished to relieve himself whilst they were in the open he would walk till he was out of sight. When relieving himself he would only unveil his body as he was close to the ground, not whilst standing upright. —*Muntaha as-Sul, Vol. 2, Page 542**

Sayyidah Aayesha *Radiallahu Anha* narrates that her eyes never fell on Rasulullah ﷺ's private parts. —*Ibn Majah**

11. Manner of Sitting

Sayyiduna Ali *Radiallahu Anhu* narrates that they attended a burial ceremony at *Baqee'.* Rasulullah ﷺ arrived and sat down. He narrates that the Sahabah sat around Rasulullah ﷺ. —*Sahih Bukhari, Vol. 2**

Sitting in the Qurfusa posture

Qaylah Bint Makhramah *Radiallahu Anha* narrates that she saw Rasulullah ﷺ in the Masjid, sitting in the *Qurfusa* posture. She says that the scene of Rasulullah ﷺ sitting so humbly made the hair on her body stand on end. —*Shama'il, Page 8**

Note: *Qurfusa* refers to sitting on the buttocks, making the thighs cleave to the body and putting the arms around the shanks. —*English Arabic Lexicon, Edward William Lane, Page 2518**

Habwah and *Qurfusa* are used to describe the same posture. The difference between *Qurfusa* and *Habwah* is that in the former, the hands are braced around the shanks, whilst in the latter a piece of string or cloth is used to keep the thighs flush against the belly.

Abu Sa'eed *Radiallahu Anhu* narrates that Rasulullah ﷺ would sit in the *Habwah* posture whilst in the Masjid. —*Shama'il, Page 9**

Rasulullah ﷺ sat in this posture occasionally. It reflects humility and meekness. —*Khasa'il, Page 102**

Reclining and leaning

Jabir *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ reclining to his left side, leaning against a cushion. —*Shama'il, Page 9**

Anas *Radiallahu Anhu* narrates that cushions or rugs were never placed for Rasulullah ﷺ at his sitting place in the gathering. —*Akhlaq an-Nabi, Page 132**

Sitting cross-legged

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ used to sit in the cross-legged posture from after Fajr Salah until sunrise. —*Sunan Abu Dawud, Vol. 2, Page 318**

Sitting on a chair

Abu Rifa'ah *Radiallahu Anhu* narrates, 'I went to Rasulullah ﷺ whilst he was delivering a sermon. I called out saying: 'O messenger of Allah, a stranger has come to enquire about his religion as he is ignorant.' He narrates: 'Rasulullah ﷺ terminated the sermon at once and came towards him. A chair was placed for Rasulullah ﷺ which he sat upon. He then instructed me about the teachings of Islam.' —*Sahih Muslim, Vol. 1, Page 287**

Note: The Hadith establishes that Rasulullah ﷺ did sit on a chair. Furthermore, Rasulullah ﷺ discoursed whilst seated on a chair.

Sitting on the floor

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ [generally used to sit on the floor and he would partake of his meals whilst sitting on the floor. —*Kanz**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would never stretch out his legs towards anyone in the audience. —*Ibn Majah, Page 264**

12. Revenge and Retribution

Abdullah Ibn Abi Bakr *Radiallahu Anhu* narrates that on the day of the Battle of Hunayn a Sahabi bumped into Rasulullah ﷺ and tramped upon his foot with a heavy shoe. Rasulullah ﷺ struck him lightly with a whip that was in his hand and said: 'You have hurt me.' The Sahabi narrates: 'I passed the night in agony rebuking myself repeatedly for having hurt Rasulullah ﷺ.' The next morning somebody came calling out my name. I went with a heart filled with fear. Rasulullah ﷺ said to

me: 'You tramped my foot yesterday and it hurt me and I struck you with the whip. Here are eighty calves in exchange for striking you.' —*Sunan ad-Darami, Vol. 1, Page 48**

Sayyiduna Hasan *Radiallahu Anhu* narrates that Rasulullah ﷺ once met a Sahabi who had used yellow dye. Rasulullah ﷺ had a branch from a date-palm in his hand at that time. He thrust the stick into the person's stomach and said: 'Have I not forbidden you from this?' The stick left a minor scratch on the person's body without causing any bleeding or harm. The person exclaimed: 'Retribution, O messenger of Allah.' The Sahabah were shocked and they said: 'Are you taking retribution from Rasulullah ﷺ?' He said: 'Nobody's skin is superior to mine [i.e. we are all equal].' Rasulullah ﷺ lifted his garment, uncovered his abdomen and told the person to avenge himself. The Sahabi immediately kissed Rasulullah ﷺ's *mubarak* stomach and said: 'I forgive you O messenger of Allah so that you may intercede for me on the day of resurrection.' —*Musannaf Abd ar-Razzaq**

Note: The Sahabah looked for opportunities to kiss Rasulullah ﷺ. Another Sahabi had a similar incident. They had no intention of taking revenge. Instead, they wanted to steal a golden opportunity from Rasulullah ﷺ.

Forgiving one who attempted to take his life

Jabir *Radiallahu Anhu* narrates that once whilst returning from an expedition with Rasulullah ﷺ they stopped for a midday rest in a valley wherein a certain thorny tree grew in abundance. The Sahabah dispersed and took shelter in the shade of the trees. Rasulullah ﷺ settled under an acacia tree and suspended his sword from one of its branches. Jabir *Radiallahu Anhu* narrates: 'We had barely slept for awhile when Rasulullah ﷺ suddenly called for us. We saw a Bedouin standing before him. Rasulullah ﷺ said: 'This Bedouin snatched my sword whilst I was asleep. I woke up and saw it unsheathed in his hand. He asked me: 'Who

is going to protect you from me and I said: 'Allah, Allah, Allah.' He then sheathed the sword. —*Sahih Muslim, Vol. 2, Page 247*

Another version of this Hadith records that when Rasulullah ﷺ said *Allāh* thrice, the sword fell from the Bedouin's hand. Rasulullah ﷺ grabbed it at once and asked him: 'Who is going to protect you from me?' He submitted: 'Be the better taker [of the sword].' Rasulullah ﷺ set him free. —*Riyādh as-Salihin**

On the occasion of *Khaybar* a Jewish woman offered Rasulullah ﷺ poisoned meat. Rasulullah ﷺ placed a morsel in his blessed mouth and he was divinely informed that it was poisoned. Rasulullah ﷺ did not take retribution.

Anas *Radiallahu Anhu* narrates: 'I served Rasulullah ﷺ for nine years. Never do I remember him asking me why I had done something, nor do I remember him reprimanding me for not doing something I was supposed to do. —*Sahih Muslim, Vol. 2, Page 253**

13. Conduct with wives

Sayyidah Aayesha Radiallahu Anha plays with her friends

Sayyidah Aayesha *Radiallahu Anha* narrates that she used to play with her friends at Rasulullah ﷺ's home. She narrates that when her friends used to see Rasulullah ﷺ they would shy away. —*Sahih Muslim, Vol. 2, Page 285**

Racing with Sayyidah Aayesha Radiallahu Anha

Sayyidah Aayesha *Radiallahu Anha* narrates that whilst on a journey with Rasulullah ﷺ she had a race with him and she won. After some time - when she had picked up weight - Rasulullah ﷺ raced with her again and Rasulullah ﷺ won.' —*Sunan Abu Dawud*

Note: Rasulullah ﷺ was well in his fifties when he raced with Sayyidah Aayesha *Radiallahu Anha* who just a teenager at that time.

Perfection of faith

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'The the best among you is he who is best in his conduct to his spouse.' — *Tirmizi, Vol. 1, Page 219**

Note: Perfection of faith demands perfection of character. Many people are outwardly righteous but their conduct towards their spouses and families is repugnant. Deficient character actually denotes deficient Imaan.

Sayyidah Aayesha *Radiallahu Anha* reports that Rasulullah ﷺ never lifted his hands on any of his wives or servants. He only raised his hand upon others in Jihad. —*Ibn Sa'd, page 367*

Engaging in light-hearted conversation with one's family

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ once returned from a battle and there was a veiled alcove in her home. A sudden breeze caused the veil to flutter, exposing her dolls. Noticing it, Rasulullah ﷺ asked: 'What are these, O Aayesha?' She informed Rasulullah ﷺ that she kept her dolls there. Rasulullah ﷺ eyes fell on a strange horse that had two wings. Rasulullah ﷺ enquired about it and Aayesha *Radiallahu Anha* frankly stated that it was a horse. In astonishment, Rasulullah ﷺ asked: 'A winged horse?' She said: 'Don't you know that Sulayman *Alayhis Salam's* horse had wings?' She narrates that Rasulullah ﷺ smiled so heartily that his molars were exposed. — *Abu Dawud, Vol. 2, Page 327**

Note: The dolls which Sayyidah Aayesha *Radiallahu Anha* played with bears no resemblance to dolls manufactured today, which resemble the human body in every detail. Those dolls were probably stuffed cloth,

made to resemble specific shapes.

Discharging maintenance on an annual basis

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would give his families provisions on an annual basis from the produce that came from Khaybar. Rasulullah ﷺ would give them a hundred *wasaq*; eighty of dates and twenty of barley. —*Sahih Muslim**

Note: *Wasaq* is a measurement equalling sixty *Saa'* One *Saa'* is approximately 3261.5 grams. [3.25 kg] Hence, a *wasaq* is approximately 195 kg.

Providing necessities in advance makes life very convenient. Despite the seemingly large quantity of provisions poverty generally prevailed in Rasulullah ﷺ's homes as they spent almost all of their provisions on the poor and needy. Providing in advance does not go against the demands of total reliance upon Allah Ta'ala.

Being fair to his wives

Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ intended to undertake a journey he would draw lots between his wives to select the one that would accompany him. —*Sahih Bukhari, Vol. 1, Page 353**

Note: Rasulullah ﷺ could have taken the wife of his choice with him on his journey. However, he would always draw lots so that none of them felt feel that the other was openly favoured.

Tolerating the jealousy of co-wives

Sayyiduna Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ was once at the home of a particular wife when a servant brought a plate of food which was sent by another wife. The wife at whose home Rasulullah ﷺ was became so furious that she hit the plate out of the servants' hand.

The plate fell and broke and the food spilt on to the floor. Rasulullah ﷺ gathered the food and the broken pieces of the plate. He then gave a plate from that home in exchange for the one that had been broken. —*Sahih Bukhari, Vol. 2, Page 786**

Rasulullah ﷺ tended to household chores

Sayyidah Aayesha *Radiallahu Anha* was once asked about how Rasulullah ﷺ spent his time at home. She said that Rasulullah ﷺ would remain occupied with household chores. However, when the Azaan was called out he would proceed for Salah at once. —*Sahih Bukhari, Vol. 2, Page 892**

Sayyidah Aayesha *Radiallahu Anha* also reported that Rasulullah ﷺ used to patch his clothing and he used to mend his shoes. —*Musnad, Vol. 6**

14. ENTERING THE HOME AND RELATED MATTERS

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Greet the residents of a home with *Salam* upon entering; it will be a source of blessings for you and for them.' —*Tirmizi, Vol. 2, Page 99**

Abu Qatadah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Greet with *Salam* upon entering and leaving.' —*Mishkat, Page 399*

Protection from the devil

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Greet with Salam when entering your homes; it will prevent the devil from accompanying you into the home.' —*Khara'iti, Page 816**

Du'a upon entering the home

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ would recite the following upon entering the home:

أَللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ الْمَخْرَجِ،
بِسْمِ اللّٰهِ وَلَجْنَا، وَبِسْمِ اللّٰهِ خَرَجْنَا، وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

The Hadith also states that one should greet after reciting this *du'a*. —*Abu Dawud, Vol. 2, Page 348**

15. Conduct with companions

Jabir *Radiallahu Anhu* narrates: 'I sat in Rasulullah ﷺ's gatherings more than a hundred times. His companions would recite poetry in his presence and they would reminiscence about the days of *Jahilyyah* [ignorance]. Rasulullah ﷺ would remain silent all the while. He would smile at them occasionally. —*Shama'il, Page 16**

Interceding on behalf of a Sahabi

Jabir *Radiallahu Anhu* narrates that when his father passed away there was an outstanding debt to a Jew. Jabir *Radiallahu Anhu* requested the Jew to postpone payment but he refused. Jabir *Radiallahu Anhu* then went to Rasulullah ﷺ and requested him to intercede to the Jew. Rasulullah ﷺ agreed and proceeded to see the Jew. The Jew refused to accept Rasulullah ﷺ's intercession. —*Abu Dawud, Vol. 2, Page 43**

Rasulullah ﷺ never interrupted anybody's speech

Rasulullah ﷺ never interrupted anybody's speech unless it trespassed the limits, where after he would either stop the person or express disapproval by standing up and leaving the gathering. —*Shama'il, Page 24**

Enquiring about the welfare of his companions

Anas *Radiallahu Anhu* narrates that if Rasulullah ﷺ did not see any of his companions for three days he would enquire about them. If he was informed that the Sahabi had left on a journey, Rasulullah ﷺ would supplicate for him. If the Sahabi was ill, Rasulullah ﷺ would visit him.

—*Sirat, Vol. 7, Page 16*

Respect for companions

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ would never stretch out his legs towards anyone in the audience. —*Sunan Ibn Majah, Page 264**

Rasulullah ﷺ would not entertain ill talk about his companions

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ said to his companions: 'None of you should convey anything negative about the next person to me for I wish to meet people with a clear conscience.' —*Abu Dawud, Vol. 2, Page 319**

16. Conduct with Children

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ was most cheerful and merry with children. —*Shama'il Ibn Kathir, Page 87**

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ would stretch open his arms and say to him and his brother: 'I will give a reward to the one who reaches me first.' Abdullah *Radiallahu Anhu* narrates that they would then run towards Rasulullah ﷺ, falling sometimes on the way and landing on his lap at times. Rasulullah ﷺ would then pick them up and kiss them. —*Tabarani/Sirat, Page 369*

Greeting children

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ greeted children whenever he came by them. —*Sahih Bukhari, Vol. 2, Page 923**

Giving the first fruit of the season to the smallest child

Ibn Abbas *Radiallahu Anhu* relates: 'When the first fruit of the season was presented to Rasulullah ﷺ he would hold it against his eyes for a moment and then recite the following *du'a*:

اَللّٰهُمَّ كَمَا أَطْعَمْتَنَا أَوَّلَهُ فَأَطْعِمْنَا آخِرَهُ

O Allah, grant us the last of this fruit just as you have provided us the first of it.

Rasulullah ﷺ would then give the fruit to the youngest child in the gathering. —*Majma', Vol. 5**

Supplicating for the well-being of children

Sayyidah Aayesha *Radiallahu Anha* narrates that infants would be brought to Rasulullah ﷺ [so that he could supplicate for them]. Rasulullah ﷺ would supplicate for their prosperity and he would perform the ritual of *Tahniik* as well. —*Sahih Muslim Vol. 2 Page 209**

Abu Musa *Radiallahu Anhu* relates that when his son was born he took him to Rasulullah ﷺ. Rasulullah ﷺ named him Ibrahim. He chewed on a date and placed a piece of it into the infant's mouth. Rasulullah ﷺ supplicated for *barakah* for the child. —*Sahih Bukhari, Vol. 2, Page 821**

Seating children in his lap

Usamah *Radiallahu Anhu* narrates that Rasulullah ﷺ would place him on his one thigh and Sayyiduna Hasan *Radiallahu Anhu* upon the other thigh. He would then say: 'O Allah, have compassion upon them for indeed I am compassionate to them.' —*Sahih Bukhari, Vol. 2, Page 888**

Rasulullah ﷺ loved his children immensely

Anas *Radiallahu Anhu* narrates that he accompanied Rasulullah ﷺ to visit Ibrahim *Radiallahu Anhu* - Rasulullah ﷺ's blessed son - at the home of the wet-nurse. Rasulullah ﷺ took Ibrahim in his blessed arms, kissed him and sniffed the natural fragrance of his innocent body. —*Sahih Bukhari, Vol. 1, Page 174**

Expressing joy upon the arrival of Sayyidah Fatimah Radiallahu Anha

Sayyidah Aayesha *Radiallahu Anha* narrates: 'I never saw anyone resembling Rasulullah ﷺ more precisely in ways and conduct than

Fatimah *Radiallahu Anha*. Whenever she visited, Rasulullah ﷺ would stand up to receive her. Rasulullah ﷺ would then take her by her hand, kiss her and seat her on his place. Fatimah *Radiallahu Anha* would reciprocate in the same manner when Rasulullah ﷺ visited her. —*Abu Dawud, Vol. 2, Page 362**

Accommodating children

Ummu Khalid *Radiallahu Anha* narrates that she visited Rasulullah ﷺ with her father. She narrates that she was dressed in a beautiful yellowish garment. Seeing her, Rasulullah ﷺ said: '*Sanah, Sanah*', which is an Abyssinian word meaning, ***beautiful***. She narrates that she began to play with the seal of prophethood [situated between Rasulullah ﷺ's shoulder blades]. Her father reprimanded her but Rasulullah ﷺ restrained him from preventing her. —*Sahih Bukhari, Vol. 1, Page 432**

Seating a child upon his blessed shoulders

Baraa *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ placing and carrying Sayyiduna Hasan *Radiallahu Anhu* upon his shoulders. — Sahih Bukhari, Vol. 1, Page 503 *

Playing upon Rasulullah ﷺ during Salah

Ibn Mas'ud *Radiallahu Anhu* is reported to have said that Rasulullah ﷺ would sometimes be engaged in Salah whilst Sayyiduna Hasan and Husayn *Radiallahu Anhuma* would be playing and sitting on his back. —*Jaami' as-Saghir*

17. Conduct with Slaves and Servants

Anas *Radiallahu Anhu* narrates that he served Rasulullah ﷺ for ten years. Rasulullah ﷺ never uttered '*uff*,' [to show disgust or dissatisfaction upon anything that he had done]. Similarly, Rasulullah ﷺ never questioned him about anything that he had done, nor would he ask him why he failed to carry out a particular task. —*Sahih Bukhari, Vol. 2, Page 892**

Anas *Radiallahu Anhu* says once Rasulullah ﷺ once sent him on an errand and he vowed that he would not go, whereas he had secretly intended to go. When he set off to fulfil the task he passed by some young boys who were playing in the market-place [and he got delayed with them]. Suddenly he felt Rasulullah ﷺ's hand on his head. He turned around and saw Rasulullah ﷺ smiling at him. Rasulullah ﷺ merely instructed him once again to complete the errand. —*Sunan Abu Dawud, Vol. 2, Page 310**

Kindness to slaves

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ returned from Khaybar with two slaves. Sayyiduna Ali *Radiallahu Anhu* requested one who could be of service to him. Rasulullah ﷺ instructed him to take whichever one pleased him. He requested Rasulullah ﷺ to choose for him. Rasulullah ﷺ pointed to one of them and said: 'Take him and do not beat him for I have seen him performing Salah and I have been forbidden from hitting slaves who perform Salah.' —*Musnad Ahmad**

Assisting servants with their chores

Huzayfah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Your slaves are your [fellow] brothers, so be good to them. If they are over-burdened with a task, assist them.' —*Majma', Vol. 5**

Inviting the servant to partake of the meal

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if a servant presents food to you [after having prepared it], then at least give him some of the food if you cannot invite him to partake of the meal.' —*Tirmizi, Vol. 2, Page 6**

Sahabah who served Rasulullah ﷺ

The Sahabah considered it the greatest honour and privilege to serve Rasulullah ﷺ and naturally so. All their names cannot be collected here. However, the more prominent among them are listed below:

Sayyiduna Bilal Radiallahu Anhu

Sayyiduna Bilal *Radiallahu Anhu* was the personal Mu'azzin of Rasulullah ﷺ. He would awaken Rasulullah ﷺ for Fajr salah as Rasulullah ﷺ generally had a habit of taking a small nap after spending most of the night in Tahajjud. He also saw to Rasulullah ﷺ's financial matters and he would spend on the poor and the visitors from the income. —*Sirat, Page 400*

Abdullah Ibn Mas'ud Radiallahu Anhu

Ibn Mas'ud *Radiallahu Anhu* was entrusted with the task of taking care of Rasulullah ﷺ's *miswak,* shoes and pillow.

Abu Musa *Radiallahu Anhu* narrates that initially he was under the impression that Ibn Mas'ud *Radiallahu Anhu* was one of Rasulullah ﷺ's family members since Ibn Mas'ud entered Rasulullah ﷺ's home so frequently and accompanied him almost everywhere. —*Amani al-Ahbar*

Anas Ibn Malik Radiallahu Anhu

Anas *Radiallahu Anhu* was handed to Rasulullah ﷺ by his parents to be his personal assistant. He accompanied Rasulullah ﷺ at home and abroad and he was given access to the homes of Rasulullah ﷺ's wives if the need arose. He was ten years old when Rasulullah ﷺ migrated to Madinah Munawwarah and he served Rasulullah ﷺ for ten glorious years. —*Ibn Sa'd, Vol. 1, Page 497*

Sayyiduna Mu'ayqiib Radiallahu Anhu

Mu'ayqiib *Radiallahu Anhu* was entrusted with the task of keeping Rasulullah ﷺ's ring which was the official seal for correspondence. —*Sirat, Page 414*

Sayyiduna Abdullah Ibn Rawahah Radiallahu Anhu

Abdullah Ibn Rawahah *Radiallahu Anhu* used to hold the bridle of Rasulullah ﷺ's camel and he would lead the camel along. —*Sirat, 416*

Sayyiduna Uqbah Ibn Aamir Radiallahu Anhu
Uqbah *Radiallahu Anhu* would tend to Rasulullah ﷺ's donkey. He would accompany Rasulullah ﷺ on journeys as well. —*Sirat, Page 416*

Sayyidah Ummu Ayman al-Habshiyyah Radiallahu Anha
Ummu Ayman *Radiallahu Anha* used to live with Rasulullah ﷺ's wife, Sayyidah Ummu Habiibah *Radiallahu Anha*. She also tended to Rasulullah ﷺ's needs at times.

Sayyiduna Abu Zarr Ghifari Radiallahu Anhu
Abu Zarr *Radiallahu Anhu* was the Sahabi who requested permission to spend the night at Rasulullah ﷺ's doorstep so that he could tend to any of Rasulullah ﷺ's needs at night if the need arose. —*Majma, Vol. 9, Page 22*

Sayyiduna Rabi'ah Ibn Ka'b Radiallahu Anhu
Rabi'ah *Radiallahu Anhu* took care of *wudhu* arrangements for Rasulullah ﷺ.

Sayyiduna Aswad Ibn Malik
When Rasulullah ﷺ was on journey he would incite and spur the camels on with a specific method of chanting.

18. Conduct with orphans and widows

Bashir *Radiallahu Anhu* narrates that he met Rasulullah ﷺ during the Battle of Uhud and enquired about his father. Rasulullah ﷺ informed him that his father had been martyred. Hearing this, he began to cry. Rasulullah ﷺ put an affectionate hand upon his head and asked: 'Does it not make you happy you that I become your father and Aayesha [*Radiallahu Anha*] your mother?' —*Majma, Vol. 9, Page 161**

19. Conduct with the poor and destitute

Sahl *Radiallahu Anhu* narrates that Rasulullah ﷺ used to meet the poor and the destitute. If they fell ill Rasulullah ﷺ would pay them a visit as well. Rasulullah ﷺ attended their funerals as well. —*Haakim/ Kanz, Vol. 7, Page 155*

Abdullah Ibn Abi Awfa *Radiallahu Anhu* narrates that Rasulullah ﷺ never considered it below his dignity to set out in order to see to the needs of the destitute and widows. —*Akhlaq an-Nabi, Page 41*

Accepting the invitation of slaves

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ used to accept the invitation of slaves. —*Ibn Majah**

20. Conduct regarding Mutual Consultation

Abu Hurairah *Radiallahu Anhu* narrates that he never saw anybody consulting his companions more frequently than Rasulullah ﷺ. —*Fath al-Baari, Vol. 13* *

Note: Rasulullah ﷺ conducted *Mashwarah* [mutual consultation] very often in order to determine the best course of action. In fact, Allah commanded Rasulullah ﷺ to consult his companions in matters regarding which there was no clear direction.

When the confederates were marching to Madinah Munawwarah to crush the Muslims Rasulullah ﷺ accepted the suggestion of Sayyiduna Salman *Radiallahu Anhu*. Consequently, the trench was dug around a specific portion of Madinah Munawwarah and the forces of the enemy left in humiliation after an unsuccessful siege. The Sahabah also conducted *Mashwarah* for important purposes. Consequently, they gathered after Rasulullah ﷺ's demise to decide what to do, which eventually led to the

appointment of Sayyiduna Abu Bakr as-Siddiq *Radiallahu Anhu* as the Successor of Rasulullah ﷺ.

One who consults will not regret
Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'One who engages in *Mashwarah* will not regret.' —*Majma', Vol. 4**

21. TAKING GOOD OMENS

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ was very fond of good omens and he disliked bad omens. —*Musnad, Vol. 2*

Note: When the peace treaty was being negotiated with the Makkans the negotiator for the polytheists was Suhayl. Suhayl is derived from *sahl,* which means easy, gentle, etc. Rasulullah ﷺ took a good omen from his name and felt positive about easy terms. However, the reality was very different. He turned about to be a very aggressive and uncompromising negotiator. The incident establishes the practice of taking good omen and classifies it as a Sunnah. —*Sahih Bukhari* *

Taking good omens from meaningful names
Anas *Radiallahu Anhu* narrates that when Rasulullah ﷺ set out on any journey *etc.* it would please him to hear names such as *Rashid* [rightly guided] or *Najiih* [successful] as he would take good omens from these names. —*Mishkat/Tirmizi Page 392**

Nothing is ill-fated
Sa'd *Radiallahu Anhu* narrates that Rasulullah ﷺ said that nothing is ill-fated or jinxed. —*Mishkat/Abu Dawud Page 392**

Buraydah *Radiallahu Anhu* narrates that Rasulullah ﷺ never took a bad omen. —*Mishkat/Abu Dawud Page 392**

Due when apprehensive of bad conditions

Urwah Radiallahu Anhu narrates that Rasulullah ﷺ said that if anyone witnesses anything displeasing [or disturbing] he should recite the following:

اَللّٰهُمَّ لَا يَأْتِيْ بِالْحَسَنَاتِ إِلَّا أَنْتَ
وَلَا يَدْفَعُ السَّيِّئَاتِ إِلَّا أَنْتَ ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِكَ

O Allah, good conditions can only come from You and You alone are able to repel evil conditions. There is no ability to abstain from evil or harm nor any strength to do good or achieve it except from You.

22. Cupping [Blood-letting]

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ did cupping and instructed him to pay the person who carried out the procedure. —*Shama'il, Page 24**

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ did cupping on the two veins of the neck and between the shoulder blades. —*Shama'il, Page 24**

Note: Cupping and blood letting are two old traditions practiced by Arabs. These are methods of drawing out excess or toxic blood from the system.

23. Rasulullah ﷺ's manner of walking

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ walked at a rapid pace. He did not walk at a sluggish pace. —*Sirat/Musnad, Vol. 1, Page 328**

Abu Hurairah *Radiallahu Anhu* narrates that he never saw anybody who walked faster than Rasulullah ﷺ. It seemed as if the earth folded up for him as he walked. He narrates that they would loose their breath

when they walked behind Rasulullah ﷺ whereas Rasulullah ﷺ would be walking at a calm pace. —*Tirmizi, Vol. 2 Page 206**

As if descending from an incline

Sayyiduna Ali *Radiallahu Anhu* narrates that the upper body of Rasulullah ﷺ used to incline forwards slightly whilst walking, like the posture of one descending from an incline. —*Shama'il, Vol. 1, Page 118**

Walking to the Masjid of Quba

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would proceed to the Masjid of Quba on Saturdays. At times he would walk and sometimes he would use a conveyance. —*Sahih Bukhari, Vol. 1, Page 159**

Holding the hand of a Sahabi whilst walking

Buraydah *Radiallahu Anhu* narrates that he once came out [of his home] for some need. He saw Rasulullah ﷺ walking ahead of him. Rasulullah ﷺ took hold of his hand and walked with him. —*Musnad, Vol. 5**

Abu Barzah *Radiallahu Anhu* also narrated that Rasulullah ﷺ held h hand whilst walking. —*Sirat, Vol. 7, Page 161*

Using a walking stick

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ once emerged from his home supporting himself with an *Asaa* [walking stick] as he walked. —*Sunan Ibn Majah**

24. RASULULLAH ﷺ'S MUBARAK SHOES

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ's sandals had two straps attached to the thong. —*Sahih Bukhari, Vol. 2, Page 871**

The centre strap was doubled

Ibn Abbas *Radiallahu Anhu* narrates that the central [vertical or horizontal] strap, [which keeps the foot attached to the shoe] was

doubled. —*Ibn Majah, Page 258**

Thickened sole

'Amr Ibn Hurayth *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ performing Salah whilst wearing a shoe with a doubled sole. —*Nisa'i, Page 7*

Cow hide

Allamah Zurqani has written that Rasulullah ﷺ's shoes were made of cow hide. —*Vol. 5, Page 46*

The front of the shoe was roundish

Yazid *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ's shoe and he described the front as being roundish like the front of the tongue. —*Zurqani, Vol. 5, Page 475*

It is reported that the shoes were narrow at the centre. The Arabic term for this is [مخصّرة]. According to the dictionary this is the narrow part of the sandal, before the two loops whereto is attached the strap that passes behind the wearers' heel. —*Lane Arabic English Lexicon, Vol. 2, Page 749*

An important note

It is important to note that the common drawing of Rasulullah ﷺ's sandal depicts a shoe with a pointed tip. This drawing is in conflict with the descriptions provided above.

Research regarding the common description of Rasulullah ﷺ's sandal

The general drawing of Rasulullah ﷺ's shoe has two inconsistencies. Firstly, it is pointed in front which contradicts the narrations that describe it as being roundish. Secondly, a round flower is situated at the top centre which is also not established. Mufti Abdur Rahim Lachpuri *Rahimahullah* also felt that this description was not credible. He has concurred with the research of Mufti Kifayatullah *Rahimahullah*. The

following is an excerpt from his *Fatawa Rahimiyyah*:

'It has not been established that the popular drawing is an authentic description of Rasulullah ﷺ's shoe. Flowers are drawn upon certain parts, giving the impression that this was the actual pattern of the shoe. Therefore, regarding this drawing as legitimate could result in falsely attributing something to Rasulullah ﷺ, which is a severe crime and a major sin.' —Fatawa Rahimiyyah, Vol. 6, Page 331 *

25. Conduct regarding shoes and leather socks

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ prohibited putting on one's shoes whilst standing. —*Abu Dawud, Vol. 2, Page 217**

Note: If one's shoe has shoelaces or a sandal has straps that must be fastened then one should sit and wear such shoes as one could lose one's balance and fall whilst wearing them. It is more comfortable to wear one's shoes whilst sitting. —*Mirqat, Vol. 4, Page 454*

However, the permissibility of standing whilst wearing shoes has bee supported by the practice of the Sahabah. Therefore, Rasulullah ﷺ. prohibition recorded above is a prohibition of compassion and not a legal prohibition. A'amash narrates that he saw Sayyiduna 'Ali *Radiallahu Anhu* wearing his shoes whilst standing. Hafs Ibn Umar narrates that he saw Sayyiduna Hasan *Radiallahu Anhu* standing whilst wearing his shoes. Musa Ibn Uqbah narrates the same about Ibrahim an-Nakha'ii *Rahimahullah*. —*Musannaf Ibn Abi Shaybah, Vol. 8, Page 230*

Don't walk with one shoe only

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said that no one should walk wearing one shoe only. He should either wear both shoes or remove both. —*Abu Dawud, Vol. 2, Page 217**

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ said that if anyone's shoe-strap breaks whilst walking he should not walk wearing one shoe only. Rather, he should fix the shoe [and then wear both]. —*Mishkat,*

*Page 380/Sahih Muslim**

Walking barefooted

Abdullah Ibn Buraydah narrates that somebody once asked Fadhalah *Radiallahu Anhu* why he was not wearing shoes. He informed the person that Rasulullah ﷺ advised them to walk barefooted occasionally. —*Mishkat, Page 382/Abu Dawud**

Method of wearing shoes

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'When anyone of you is wearing shoes he should put the right shoe on first. When removing them he should remove the left one first.' —*Mishkat, Page 380/Sahih Bukhari**

Placing one's shoe on one's left side

Abdullah Ibn Saa'ib *Radiallahu Anhu* narrates that he saw Rasulullah ﷺ performing Salah on the occasion of the Conquest of Makkah whilst his shoes were placed on his left side. —*Sunan Ibn Majah, Page 103**

Dusting one's shoes

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ once asked for his shoes. He had just put one on, when a crow appeared and took the other one away. It then dropped it and a little snake emerged from within. Seeing this, Rasulullah ﷺ instructed that shoes be dusted out before wearing them. —*Majma', Vol. 5**

When one's strap breaks

Abu Umamah *Radiallahu Anhu* narrates that Rasulullah ﷺ's shoe-strap broke and he immediately uttered *Inna lillahi wa-inna ilayhi ra-ji'un*. The Sahabah enquired: 'Is this a calamity [that justifies the utterance of the above *du'a?*] Rasulullah ﷺ replied: 'Any adverse condition that befalls a Muslim is classified as a *musiibah* [calamity].'

Mending one's shoes personally

Sayyidah Aayesha *Radiallahu Anha* said that Rasulullah ﷺ used to patch his own clothing and mend his own shoes. —*Musnad, Vol. 6**

It is Sunnah to wear leather socks

Mughirah *Radiallahu Anhu* narrates that Dihyah *Radiallahu Anhu* gave Rasulullah ﷺ a pair of leather socks as a gift. —*Shama'il, Page 6**

Black leather socks

Abdullah *Radiallahu Anhu* narrates that *Najashi* - the king of Abyssinia - sent a pair of simple black leather socks for Rasulullah ﷺ. Rasulullah ﷺ wore it and performed *masah* upon it. —*Shama'il, Page 6**

26. REGARDING STOCKING PROVISIONS

Sayyidah Aayesha *Radiallahu Anha* narrates that she and her sister, Sayyidah Asma *Radiallahu Anha* prepared food for Rasulullah ﷺ and Sayyiduna Abu Bakr *Radiallahu Anhu* [when they were setting out for the migration to Madinah Munawwarah]. —*Sahih Bukhari, Vol. 2, Page 815**

Sayyidah Aayesha *Radiallahu Anha* was asked whether *Qurbani [udhiyyah]* meat could be eaten after three days had lapsed. She said: 'Sometimes we would preserve the trotters of an animal for a month and Rasulullah ﷺ would consume it thereafter.' —*Nisa'i, Vol. 2, Page 208**

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ would give his wives provisions on an annual basis from the produce of Khaybar. Rasulullah ﷺ would give them a hundred *wasaq* annually; eighty *wasaq* of dates and twenty *wasaq* of barley. —*Sahih Muslim**

Note: *Wasaq* is a measurement equalling sixty *Saa'*. A *Saa'* is approximately 3261.5 grams. [3.26 kg]

27. The first rain of the Season

Anas *Radiallahu Anhu* narrates that they were once with Rasulullah ﷺ when it began raining. Rasulullah ﷺ uncovered a portion of his body and allowed the rain to fall directly on his *mubarak* body. The Sahabah enquired the reason for this and Rasulullah ﷺ said: 'It has just come from Allah.' —*Sahih Muslim, Vol. 2, Page 294**

The first rain of the season

Abu Hurairah *Radiallahu Anhu* narrated that when the first rain of the season fell Rasulullah ﷺ and his companions would uncover their heads [to allow the rain to fall directly upon them]. Rasulullah ﷺ would also say that the rain has just come from Allah and it contains tremendous blessings. —*Akhlaq an-Nabi, Page 782*

It is narrated that Abdullah Ibn Abbas *Radiallahu Anhu* used to bath in the rain and he would recite the verse of the Qur'an which says: '*We have revealed blessed water from the skies.*' —*Adab al-Mufrad, Page 228*

28. Enjoying beautiful scenery

Mu'az *Radiallahu Anhu* narrates that Rasulullah ﷺ loved performing Salah in gardens. —*Tirmizi, Vol. 1, Page 77* *

Greenery and flowing water

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ was fond of observing greenery and flowing water. —*Abu Nu'aym*

Going for a stroll

Ibn Abd al-Barr has written that Rasulullah ﷺ used to take a walk to the gardens and orchids. —*at-Tamhid*

29. Conduct regarding Embracing and Hugging

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ was at her home when Zayd Ibn Harithah *Radiallahu Anhu* arrived in Madinah. He knocked at the door and [upon hearing who it was], Rasulullah ﷺ rushed towards the door, dragging his sheet along whilst his upper body was bare. Aayesha *Radiallahu Anha* narrates that she never saw Rasulullah ﷺ rushing to the door before or after that day without taking care to clothe himself appropriately. Rasulullah ﷺ met Zayd *Radiallahu Anhu,* hugged him and kissed him. —*Tirmizi, Vol. 2, Page 102**

Note: Zayd *Radiallahu Anhu* was Rasulullah ﷺ's adopted son.

Sayyiduna Ja'far *Radiallahu Anhu* narrates that Rasulullah ﷺ hugged him when he arrived from Abyssinia. —*Mishkat, Page 402**

The Sahabah Radiallahu Anhum's practice

Imam Sha'bi narrates that the Sahabah would shake hands when meeting one another and they would hug each other when they met after returning from a journey. —*Vol. 2, Page 362*

30. Conduct regarding kissing

Aqra' *Radiallahu Anhu* once saw Rasulullah ﷺ kissing his grandson, Sayyiduna Hasan *Radiallahu Anhu.* He informed Rasulullah ﷺ that he had ten children and he could not remember kissing any one of them. Rasulullah ﷺ said: 'One who has no compassion will not be treated with compassion.' —*Sahih Bukhari, Vol. 2, Page 887**

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ kissed his son Ibrahim. —*Sahih Bukhari, Vol. 2, Page 886**

Kissing between the forehead

Imam Sha'bi narrates that when Rasulullah ﷺ met Sayyiduna Ja'far Ibn Abi Talib *Radiallahu Anhu* [upon his return from Abyssinia], Rasulullah ﷺ kissed him between his forehead. —*Sunan Abu Dawud, Vol. 2, Page 362**

Note: Ja'far *Radiallahu Anhu* was Rasulullah ﷺ's cousin. He was the brother of Ali *Radiallahu Anhu*. He was one of those Muslims who migrated to Abyssinia and spent many years there. His arrival in Madinah brought immense joy to Rasulullah ﷺ.

Kissing upon the cheek

Iyaas narrates that he saw Abu Nadhrah kissing Sayyiduna Hasan Ibn Ali *Radiallahu Anhu* upon his cheek. —*Sunan Abu Dawud, Vol. 2, Page 362**

Kissing one's daughter

Sayyidah Aayesha *Radiallahu Anha* narrates: 'I never saw anyone resembling Rasulullah ﷺ more precisely in ways and habits than Fatimah *Radiallahu Anha*. Whenever she would visit, Rasulullah ﷺ would stand up to receive her. Rasulullah ﷺ would then take her by her hand, kiss her and seat her on his place. Fatimah *Radiallahu Anha* would reciprocate in the same manner when Rasulullah ﷺ visited her. —*Abu Dawud, Vol. 2, Page 362**

Allowing his blessed hand to be kissed

Ibn Umar *Radiallahu Anhu* narrates that he kissed Rasulullah ﷺ's hand. —*Abu Dawud, Vol. 2, Page 362**

Safwan *Radiallahu Anhu* narrates that two Jews came to Rasulullah ﷺ. After asking him some questions they testified that he was indeed a true prophet of Allah and they kissed his hand. —*Tirmizi, Vol. 2, Page 102**

Salamah *Radiallahu Anhu* narrates that he kissed Rasulullah ﷺ's *mubarak* hand when he pledged allegiance to him. —*Majma', Vol. 8*

Note: Imam Nawawi says that not only is it permissible, it is actually *Mustahab* to kiss somebody's hand on the basis of his knowledge, piety or nobility. —*Fath al-Baari, Vol. 11, Page 57*
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31. Regarding names and agnomens

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ said that the most beloved names to Allah are Abdullah and Abdur Rahman. —*Tirmizi, Vol. 2, Page 110**

Let a pious and knowledgeable person name the child
Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ came to know that Sayyidah Asma' *Radiallahu Anha* had given birth, he instructed them not to name the child as he would select the name himself. —*Tirmizi, Vol. 2, Page 222**

Changing names with bad meanings
Sayyidah Aayesha *Radiallahu Anhu* narrates that Rasulullah ﷺ used to change names that had bad meanings [to names with favourable meanings]. —*Tirmizi, Vol. 2, Page 111**

A few examples of this nature
Ibn Umar *Radiallahu Anhu* narrates that Sayyiduna Umar *Radiallahu Anhu* had a daughter whose name was Aasiyah [with a ص not with a س]. Rasulullah ﷺ changed it to Jamiilah. —*Sunan Ibn Majah, Page 265**

Sa'eed Ibn al-Musayyib narrates that his grandfather - whose name was Hazn - visited Rasulullah ﷺ. When Rasulullah ﷺ asked him his name he said that it was *Hazn* [which means grief]. Rasulullah ﷺ said: 'Your name is Sahl, [which means easy-going, etc.].' —*Sahih Bukhari,*

*Vol. 2, Page 914**

Names reflecting self-praise

Abu Hurairah *Radiallahu Anhu* narrates that Zaynab Bint Abi Salamah *Radiallahu Anha's* name was Barrah, [meaning righteous]. Rasulullah ﷺ changed it to Zaynab Barrah denotes self-praise. —*Sahih Bukhari, Vol. 2, Page 914**

Keeping the names of messengers

Rasulullah ﷺ named his son Ibrahim. —*Sahih Bukhari, Vol. 2, Page 914**

Abu Musa *Radiallahu Anhu* narrates that when his son was born Rasulullah ﷺ named him Ibrahim. —*Sahih Bukhari, Vol. 2, Page 915**

Abu Wahb *Radiallahu Anhu* narrates that Rasulullah ﷺ said:'Keep the names of the prophets of Allah. —*Sunan Abu Dawud, Vol. 2, Page 328**

Keep good names

Abu Darda *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Have beautiful [i.e. meaningful] names as you will be summoned on the day of resurrection by your names and your fathers' names.' —*Abu Dawud, Vol. 2, Page 328**

Shortening the name of a person

Sayyidah Aayesha *Radiallahu Anhu* narrates that Rasulullah ﷺ once called out to her saying: 'O *Aayesh*, this is Jibril conveying greetings upon you. Aayesha *Radiallahu Anha* replied by saying: *Alayhis salam warahmatullahi wabarakatuh.* —*Sahih Bukhari, Vol. 2, Page 914**

Note: Rasulullah ﷺ said *Aayesh* instead of Aayesha. However, omitting the initial portion of a name that has one of the divine attributes of Allah as the second portion would be incorrect. Therefore, calling somebody

Razzaq whose name is actually Abdur Razzaq would be incorrect.

32. Regarding weapons and armour

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ took a sword from the spoils of war acquired after the battle of Badr. The sword was named *Zul-Fiqar*. —*Ibn Sa'd*

How many swords did Rasulullah ﷺ have?

Rasulullah ﷺ possessed eleven swords. The details of some of them are as follows;

1. *Ma'thur*— this was Rasulullah ﷺ's first sword which was acquired from his father's estate.
2. *Zul-Fiqar*— this was from the spoils of war of the battle of Badr.
3. Rasulullah ﷺ received three swords from the weapons of the Jewish tribe, Banu Qaynuqa'. Their names are disputed.
4. Rasulullah ﷺ received two swords from the Banu Tayy tribe.
5. *Al-'Adb*— Sa'd Ibn Ubadah *Radiallahu Anhu* gave this sword to Rasulullah ﷺ on the occasion of the battle of Badr.
6. *Al-Qadhib*— this sword was also acquired from the Banu Qaynuqa'. —*Sirat, Page 364*

Description of the handles

Anas *Radiallahu Anhu* narrates that the edge of Rasulullah ﷺ's handle was made of silver. —*Shama'il, Page 7**

Regarding the helmet

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ entered Makkah Mukarramah on the day of the Conquest of Makkah wearing a helmet. —*Shama'il, Page 8**

Note: Mulla Ali Qari says that Rasulullah ﷺ possessed two helmets. —*Jam'ul Wasa'il, Vol. 1, Page 159*

The shield

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ once received a shield with an emblem of a ram or an eagle. Rasulullah ﷺ disapproved of the emblem. The next morning the emblem was not there as Allah Ta'ala had obliterated all traces of it. Makhul reports a similar Hadith. —*Ibn Sa'd, Vol. 1, Page 489/Sirat*

Bows and arrows

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a bow that was called *as-Saddas.*—*Sirat, Page 362*

Note: Abu Salih Dimashqi has written that Rasulullah ﷺ possessed six bows and he has listed their names. Certain narrations mention details of Rasulullah ﷺ's arrows, some of which were received as booty.

The spear

Ibn Umar *Radiallahu Anhu* narrates that Rasulullah ﷺ's spear used to be placed in front of him before performing the Eid Salah. —*Sirat, Vol. 7, Page 365*

Note: Eid Salah is generally performed in an open field. The spear was implanted in the ground in front of Rasulullah ﷺ. It served as a barrier to permit walking in front of the congregation.

The armour

Zubayr *Radiallahu Anhu* narrates that Rasulullah ﷺ wore two sets of armour on the day of the battle of Uhud. —*Shama'il, Page 8**

Note: Mulla Ali Qari has written that Rasulullah ﷺ possessed six sets of armour. One of these - which was known as *Zhat al-Fudul* - was given by Sa'd Ibn Ubadah *Radiallahu Anhu*. This is the same armour which was kept as surety for a loan Rasulullah ﷺ took from a Jew.

The flag

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ's flag was black in colour and his banner was white. —*Ibn Majah Page 202**

Abu Hurairah *Radiallahu Anhu* narrates that the flag had *Laa ilaha illallah Muhammadur Rasulullah* written on it. —*Sirat, Page 371*

33. Regarding Camel Drivers on Journey

Anas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a camel-driver who had a very sweet voice. —*Sahih Muslim, Vol. 2, Page 255**

Note: Camel drivers or camel leaders were people with melodious voices who would chant certain tunes which would excite the camels and make them travel at a faster pace.

Abdullah Ibn Rawahah, Baraa' Ibn Malik and Aamir Ibn Akwa' *Radiallahu Anhum* were skilled in camel driving.

34. Guards

Rasulullah ﷺ's life was constantly in danger and there was a genuine fear of him being attacked. Since taking adequate measures to protect oneself is necessary, Rasulullah ﷺ had guards who would tend to this task whilst on journey and at home. There is a pillar known as 'the pillar of guards' in the sacred Masjid an-Nabawi. However, when Allah Ta'ala revealed the verse: '*And Allah will protect you from people*' Rasulullah ﷺ relieved the Sahabah from this task. –*Ma'arif al-Qur'an, Vol. 3, Page 195**

Whilst every Sahabi was more then prepared to sacrifice his life for Rasulullah ﷺ's safety, a few of them were specifically appointed for this task and they remained devoted to it. Similarly, there were many occasions when the Muslim army would halt a journey and there was a

need for appointing security for the night. The names of those Sahabah are also included in this list, despite the fact that their function was a more all-encompassing task.

Sayyiduna Abu Bakr Radiallahu Anhu

Sayyiduna Abu Bakr *Radiallahu Anhu* stood guard at Rasulullah ﷺ's tent on the night of the battle of Badr with an unsheathed sword.

Abu Qatadah Radiallahu Anhu

He was one of the Sahabah who stood guard for Rasulullah ﷺ. One night Rasulullah ﷺ emerged for some need as he was stationed at his post. Upon seeing him Rasulullah ﷺ held his hand and took him along. —*Musnad*

He was also in charge of guarding Rasulullah ﷺ on the night of the battle of Badr. Rasulullah ﷺ supplicated for him thus: 'O Allah, protect Abu Qatadah as he has guarded me during the night.' —*Tabarani*

Sa'd Ibn Mu'az Radiallahu Anhu

This Sahabi also guarded Rasulullah ﷺ on the night of the battle of Badr.

Abu Rayhanah and another Ansari

Abu Rayhanah *Radiallahu Anhu* narrates his incident in the following words:

'We were with Rasulullah ﷺ on a campaign. It was extremely cold one particular night. The Sahabah were digging holes in the ground to sleep in and they were placing their shields over to shelter themselves from the freezing wind. Rasulullah ﷺ announced that he would make a special supplication for anyone who would stand on guard. An *Ansari* companion stood up and Rasulullah ﷺ invoked Allah's blessings for him and prayed for him. I stood up next and Rasulullah ﷺ prayed for me as well but not as much as he had prayed for the *Ansari*.

Qays Ibn Sa'd Radiallahu Anhu
This Sahabi often remained with Rasulullah ﷺ as a guard.

Sa'd Ibn Abi Waqqas Radiallahu Anhu
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah was unable to fall asleep one night. He desired that somebody should stand on guard. Sa'd *Radiallahu Anhu* presented himself for this task. Rasulullah ﷺ eventually fell off to sleep.

Muhammad Ibn Maslamah Radiallahu Anhu
This illustrious Sahabi guarded Rasulullah ﷺ on the occasion of the Battle of Uhud.

Mughirah Ibn Shu'bah Radiallahu Anhu
This Sahabi guarded Rasulullah ﷺ at Hudaybiyyah

Zubayr Radiallahu Anhu
This Sahabi guarded Rasulullah ﷺ on the occasion of the battle of the Trench

34. Regarding household items

The bed
Sayyidah Aayesha *Radiallahu Anha* narrates that the Qureysh were fond of sleeping on beds. When Rasulullah ﷺ arrived in Madinah he was a guest of Sayyiduna Abu Ayyub Ansari *Radiallahu Anhu*. When Rasulullah ﷺ enquired if he had a bed he informed Rasulullah ﷺ that he did not possess one.

As'ad Ibn Zurarah *Radiallahu Anhu* learnt of this - and knowing that the Qureysh were fond of beds - had one made and sent for Rasulullah ﷺ. Its legs were made with teak wood. Rasulullah ﷺ used it till the end of his life.

After Rasulullah ﷺ's demise the bed was used as a bier for carrying the deceased. Sayyiduna Abu Bakr and Umar *Radiallahu Anhuma* were also carried upon this bed.—*Sirat, Vol. 7 Page, 564*

Ibn Umar *Radiallahu Anhu* narrates that when Rasulullah ﷺ observed seclusion in the Masjid his bed would be brought into the Masjid. —*Ibn Khuzaymah, Vol. 3, Page 250*

A chair

Rifa'ah *Radiallahu Anhu* narrates that a chair was brought in the Masjid for Rasulullah ﷺ. Its legs were made from iron. —*Sahih Muslim**

A millstone

Abu ash-Shaykh has recorded that a millstone was among Rasulullah ﷺ's household items. —*Sirat, Vol. 7, Page 355*

A comb

Ibn Jurayj has narrated that Rasulullah ﷺ had an ivory comb. —*Ibn Sa'd, Vol. 1, Page 484*

A mirror

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a mirror. —*Sirat, Page 359*

A Kuhl [Collyrium] container

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a container in which he kept *Kuhl* [antimony, collyrium, *surmah*]. —*Ibn Sa'd, Page 484 / Shama'il, Page 5*

A scissor

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a scissor. —*Sirat, Page 361*

A dish

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ possessed a dish. It was called *Sadirah*. —*Sirat, Vol. 7, Page 361*

A dish or basin

Rasulullah ﷺ had three different basins or dishes which were used for performing *ghusl* [bathing] and for washing garments. One of them was made from stone another from copper and a third was made from brass.

Note: Imam Bukhari has entitled a chapter: *Performing wudhu from a mikhdab* and from wooden and stone utensils. This proves that this action is Sunnah.

Utensil for oil

Abdullah Ibn Saa'ib *Radiallahu Anhu* narrates that Rasulullah ﷺ had a utensil for oil. —*Sirat, Page 361*

Cup

Aasim al-Ahwal narrates that he saw a broken cup which actually belonged to Rasulullah ﷺ in the possession of Anas *Radiallahu Anhu*. It was bonded with silver. —*Sahih Bukhari, Vol. 2, Page 842**

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a glass cup from which he would drink water. —*Ibn Majah, Vol. 2, Page 245**

A Saa' and a Mudd

Ibn Abbas *Radiallahu Anhu* narrates that Rasulullah ﷺ had a *Saa'* and a *Mudd*.

Note: These were vessels used to weigh and measure. A *Saa'* is equivalent to approximately 3.26 kilograms.

Date-straw mat

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ had a date-

straw mat. He would rest upon it and it would leave imprints on his blessed body. —*Jam'ul Wasa'il, Page 129*

Pillow

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ's pillow was made of leather and it was filled with date-palm fibre. —*Sirat, Vol. 7 Page, 568*

Sheets

A detailed discussion of this has already passed in volume one.

Musalla [sajjadah]

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to perform Salah on a date-straw mat. —*Sahih Bukhari, Vol. 1, Page 55**

35. Rasulullah ﷺ's Estate

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ said: 'We - the messengers of Allah - do not leave anything for inheritance. Our belongings would be disposed as charity.' —*Sahih Bukhari, Vol. 2, Page 996 **

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ did not leave anything behind as inheritance; neither *dinars* or *dirhams*, nor goats or camels. —*Shama'il, Page 28**

Note: The Ambiya *Alayhimus Salam's* possessions were not inherited. Rasulullah ﷺ's possessions were deposited into the *Bayt ul-Mal* [public treasury]. Ibn Hajar writes that the purpose of this is to make it evident that their object was not to amass wealth. —*Fath al-Baari, Vol. 12, Page 232*

Knowledge - the actual legacy of the Ambiya

Rasulullah ﷺ said: 'The Ulama are the inheritors of the Ambiya; the

Ambiya have not left gold and silver coins as their legacy. Instead, their legacy is knowledge.' —*Abu Dawud**

36. Sermons and public address

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ would address them and deliver sermons at appropriate intervals so as to avoid a situation where they would loose interest and enthusiasm. —*Sahih Bukhari**

Dealing with certain issues immediately
Rasulullah ﷺ once heard about a person who was stipulating an unlawful condition in the matter of freeing a slave. Rasulullah ﷺ highlighted the issue immediately. —*Sahih Bukhari, Vol. 1, Page 377*

Addressing women
Abu Sa'eed *Radiallahu Anhu* narrates that the women complained to Rasulullah ﷺ that they were being marginalised [as men had the frequent opportunity of acquiring Islamic education from him]. The requested him to specify a day in the week for imparting necessar education to them as well. Rasulullah ﷺ specified a day for them. —*Sahih Bukhari, Vol. 1, Page 20**

Procedure for commencing the sermon
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ delivered a sermon on one occasion. He praised Allah initially and then said '*Amma Ba'd*.'—*Sahih Bukhari, Vol. 1, Page 126**

Zayd *Radiallahu Anhu* narrates that Rasulullah ﷺ used to commence his sermon after saying the words: *Amma Ba'd*. —*Abu Dawud*

36. Regarding the recitation of the Glorious Qur'an

Qatadah enquired from Anas *Radiallahu Anhu* about the description

of Rasulullah ﷺ's recitation of the Qur'an. He informed him that Rasulullah ﷺ would recite in such a manner that the *madd* would be prolonged. —*Sahih Bukhari, Vol. 2, Page 754**

Note: Ibn Hajar says that this is a reference to the *Madd* known as *Madd Asli.* —*Fath al-Baari* *

Sayyidah Ummu Salamah *Radiallahu Anha* was asked to describe Rasulullah ﷺ's Recitation. She explained that every letter was heard with clarity and each letter was pronounced distinctly from the next letter. —*Shama'il, Page 21**

Reciting audibly or silently

Abdullah *Radiallahu Anhu* enquired from Sayyidah Aayesha *Radiallahu Anha* whether Rasulullah ﷺ recited audibly or silently. She informed him that Rasulullah ﷺ adopted both methods. —*Shama'il, Page 21**

Ummu Haani' *Radiallahu Anha* narrates that she would hear Rasulullah ﷺ's recitation whilst she would be lying in bed. —*Shama'il, Page 21**

Note: Ummu Haani' *Radiallahu Anha's* home was very near the sacred Haram of Makkah Mukarramah. It presently falls within the Haram. She was Rasulullah ﷺ's cousin and Sayyiduna Ali *Radiallahu Anhu's* sister. She would hear Rasulullah ﷺ's recital during the stillness of the night.

Ibn Abbas *Radiallahu Anhu* narrates that when Rasulullah ﷺ recited Qur'an in the inner portion of his home his recital could be heard in other parts of the home. —*Shama'il, Page 21**

Rasulullah ﷺ's voice was most melodious

Qatadah narrates that Allah blessed every prophet with beautiful features and a beautiful voice. —*Shama'il, Page 21**

Baraa *Radiallahu Anhu* narrates that he performed Esha behind Rasulullah ﷺ and Rasulullah ﷺ recited *Surah at-Tiin*. He narrates that he had never heard anybody recite more beautifully than Rasulullah ﷺ. *—Sahih Bukhari, Vol. 2, Page 1126**

Reciting with beauty

Rasulullah ﷺ is reported to have said: 'Beautify the Qur'an with your voices.' *—Sahih Bukhari, Vol. 2, Page 1126**

Requesting to listen to the Qur'an

Ibn Mas'ud *Radiallahu Anhu* narrates that Rasulullah ﷺ requested him to recite a portion of the Qur'an to him. He submitted: 'Should I recite it to you when it has been revealed upon you?' Rasulullah ﷺ said: 'I desire to listen to it's recital from someone else.' *—Sahih Bukhari, Vol. 2, Page 756**

Regarding verses of happiness and warnings

Huzayfah *Radiallahu Anhu* joined Rasulullah ﷺ in optional Salah one night. Whilst describing the manner of recital he narrates that whenever Rasulullah ﷺ came across a verse referring to Allah's mercy, he would beg for mercy and if he read a verse regarding chastisement he would seek protection. *—Abu Dawud*

Responding to certain phrases

Ibn Abbas *Radiallahu Anhu* narrates that when Rasulullah ﷺ recited the verse *Sabbihisma rabbikal A'ala*, which means: 'Glorify the name of your Lord most High,' he would say: *Subhana rabbiyal A'ala*. *—Abu Dawud, Vol. 1, Page 135**

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'Whoever recites *Surah at-Tiin* should say the following at the end:

بَلَىٰ وَأَنَا عَلَىٰ ذَٰلِكَ مِنَ الشَّاهِدِينَ

Similarly, when anyone completes the recitation of Surah *Qiyamah* he

should say [بلى]. When completing the recitation of Surah *Mursalat* one should say [آمنّا بالله]. —*Abu Dawud, Vol. 1, Page 135**

Revising the Qur'an in Ramadhan

Sayyidah Fatimah az-Zahraa *Radiallahu Anha* narrates that Jibril *Alayhis Salam* would recite the Qur'an to Rasulullah ﷺ once during Ramadhan. However, in the year that Rasulullah ﷺ passed away he recited it twice to Rasulullah ﷺ. —*Sahih Muslim, Vol. 2, Page 291**

37. Regarding devotions and excessive worship

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would stand in optional Salah for such lengthy periods that his feet would eventually crack and swell. He was asked: 'Why do you exert yourself in this manner when Allah has pardoned all your past and future sins [if you were to commit any]?' Rasulullah ﷺ replied: 'Should I not be a grateful servant then?' —*Sahih Muslim, Vol. 2, Page 377**

Compensating for missed Tahajjud

Sayyidah Aayesha *Radiallahu Anha* narrates that if Rasulullah ﷺ did not awaken for Tahajjud due to being overcome by the need to sleep he would perform twelve *raka'at* during the day. —*Tirmizi, Vol. 1, Page 100**

Note: Rasulullah ﷺ rarely missed the opportunity to perform Tahajjud. However, there were occasions when he would be ill or weak. He would always compensate for such occasions.

The last ten nights of Ramadhan

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ would be awake throughout the night during the last ten nights of Ramadhan. He would avoid relations with his wives and he would awaken them for worship. —*Sahih Bukhari, Vol. 1, Page 271**

Allocating an area for Salah within the home

Itban Ibn Malik *Radiallahu Anhu* narrates that he complained to Rasulullah ﷺ that his eyesight was weakening and he was responsible for leading the congregation in Salah. In rainy weather the valley would be submerged in water and it was not possible for him to reach the Masjid in time to lead the congregation. He requested Rasulullah ﷺ to come to his home and to perform Salah at a particular spot so that he could demarcate that area for Salah. Rasulullah ﷺ came the next day with a few companions and performed Salah in his home. —*Sahih Bukhari, Vol. 2, Page 813**

38. Regarding Zikr and seeking forgiveness

Zikr after Salah

Mu'awiyah *Radiallahu Anhu* narrates that Rasulullah ﷺ used to recite the following after Fardh salah: —*Sahih Bukhari, Vol. 1, Page 117**

لَا إِلَهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ؛ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ ؛ اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ ؛ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ

Zikr during the middle of the night

Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to read the following when he awoke at night: —*Al-Azkar**

لَا إِلَهَ إِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ
رَبُّ السَّمٰوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ

Zikr after Fajr Salah

Jabir *Radiallahu Anhu* narrates that Rasulullah ﷺ would sit cross-legged at the spot where he had performed Fajr Salah [absorbed in the remembrance of Allah] until the sun had risen well above the horizon. —*Abu Dawud, Vol. 2, Page 318**

Remembering Allah Ta'ala in all conditions

Hasan *Radiallahu Anhu* narrates the following whilst describing

Rasulullah ﷺ's sublime conduct in his gatherings: 'Rasulullah ﷺ's standing or sitting was never void of the remembrance of Allah.'—*Shama'il, Page 23**

Seeking forgiveness daily

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ said: 'I seek forgiveness from Allah and repent seventy times daily.' —*Sahih Bukhari, Vol. 2, Page 933**

Ibn Umar *Radiallahu Anhu* narrates that they would hear Rasulullah ﷺ reciting the following *Istighfar* a hundred times in one gathering: — *Abu Dawud, Vol. 1, Page 219**

رَبِّ اغْفِرْ لِيْ وَتُبْ عَلَيَّ ، إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيْمُ

39. MISCELLANEOUS HABITS AND PRACTICES

Giving charity personally

Ibn Abbas *Radiallahu Anhu* narrates that when Rasulullah ﷺ gave charity he would give it personally. He would not ask anyone to dispense it on his behalf. —*Ibn Majah, Page 30*

Lending an ear

Anas *Radiallahu Anhu* narrates that if anyone of the Sahabah wished to whisper to Rasulullah ﷺ he would allow him to whisper in his ear and he would only withdraw his ear after the person had terminated his talk. —*Ibn Sa'd, Vol. 1, Page 378*

Serving guests personally

Abu Musa *Radiallahu Anhu* narrates that Rasulullah ﷺ used to ride upon a donkey [sometimes]. He would wear coarse clothing, milk the goat and serve guests personally. —*Majma', Vol. 10, Page 20*

Remaining with wudhu all the time
Sayyidah Aayesha *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ relieved himself he would perform *wudhu* immediately thereafter. —*Musnad, Vol. 6, Page 189*

Constancy in good deeds
Sa'eed *Radiallahu Anhu* narrates that whenever Rasulullah ﷺ commenced an action he would do it regularly and constantly. —*Ibn Sa'd, Vol. 1, Page 379*

Saying Subhanallah when astonished
Ummu Salamah *Radiallahu Anha* narrates that Rasulullah ﷺ awoke one night and exclaimed: '*Subhanallah!*' —*Sahih Bukhari, Vol. 1, Page 22**

Note: Rasulullah ﷺ had just been informed about certain trials and he uttered *Subhanallah* in amazement.

Sleeping and awakening early
Sayyidah Aayesha *Radiallahu Anha* narrates that Rasulullah ﷺ used to sleep in the first portion of the night and he would awaken for *Ibadah* during the latter part of the night. —*Sahih Bukhari, Vol. 1, Page 154**

Method of remembering a task
Ibn Umar *Radiallahu Anhu* narrates that if Rasulullah ﷺ felt that he would forget an important task he would tie a small piece of cotton etc. to his little finger or thumb to serve as a reminder. —*Jaami' as-Saghir**

Responding when being called
Sayyiduna Umar *Radiallahu Anhu* narrates that a certain person once called out to Rasulullah ﷺ thrice. Rasulullah ﷺ said '*Labbayk*' upon each call. —*Majma', Page 20*

The easier option
Sayyidah Aayesha *Radiallahu Anha* narrates that whenever Rasulullah

ﷺ was given a choice between two things he would always choose the easier option on condition that it did not constitute transgression. —*Sahih Bukhari, Vol. 1, Page 503**

Expressing extreme anger when required

Anas *Radiallahu Anhu* narrates: 'I never saw Rasulullah ﷺ taking revenge for personal reasons. However, when the commandments of Allah were violated he would be extremely angry and his anger would be for the sake of Allah only.' —*Majma', Vol. 8, Page 414**

Standing at the grave after burying the deceased

Uthman *Radiallahu Anhu* narrates that when Rasulullah ﷺ completed the ritual of burying the deceased he would stand at the grave and say to them: 'Seek Allah's pardon for you brother and ask Allah to keep him steadfast as he will be questioned shortly.' —*Abu Dawud*

***Consideration for those were* asleep**

Miqdad Radiallahu Anhu narrates that when Rasulullah ﷺ entered the home at night he would greet in such a manner that those who were awake would hear him and those who were asleep would not be disturbed.' —*Tirmizi, Vol. 2, Page 101*

Attitude towards those who spoke lies

Sayyidah Aayesha *Radiallahu Anha* narrates that from all evil traits Rasulullah ﷺ detested speaking lies the most. —*Bayhaqi*

Sayyidah Aayesha *Radiallahu Anha* also narrates that when Rasulullah ﷺ found out that any one of his companions had spoken a lie he would sever ties with him until he had been informed about the person's sincere repentance. —*Ibn Sa'd, Vol. 1, Page 378*

Criticising food

Abu Hurairah *Radiallahu Anhu* narrates that Rasulullah ﷺ never criticised food. If he felt hungry he would eat and if he disapproved of it,

he abstained from it. —*Sahih Bukhari, Vol. 2, Page 814**

Regarding being in a state of major impurity

Sayyidah Aayesha *Radiallahu Anha* narrates that when Rasulullah ﷺ was in a state of *janabah* [i.e. a condition that makes *ghusl* obligatory] and he intended to sleep or eat, he would not do so unless he performed *wudhu* first. —*Sahih Muslim, Vol. 1, Page 144*

Note: Sometimes Rasulullah ﷺ would not perform *ghusl* before sleeping. However, he would not remain in that impure state. He would perform *wudhu*. Similarly, he would perform *wudhu* if he desired to consume anything thereafter.

Standing up to receive someone

Sayyidah Aayesha *Radiallahu Anha* narrates: 'I never saw anyone resembling Rasulullah ﷺ more precisely in ways and habits than Fatimah *Radiallahu Anha*. Whenever she would visit, Rasulullah ﷺ would stand up to receive her. —*Abu Dawud, Vol. 2, Page 362**

40. Observing Silence

Jabir *Radiallahu Anhu* narrates: 'I sat in Rasulullah ﷺ's gatherings more than a hundred times. His companions would recite poetry in his presence and they would reminiscence about the days of *Jahilyyah* [ignorance]. Rasulullah ﷺ would remain silent all the while. He would smile occasionally with them [depending on what they were discussing]. —*Shama'il, Page 16**

Note: Remaining silent often and for lengthy periods was one of Rasulullah ﷺ's salient characteristics.

The purpose of silence

Sayyiduna Ali *Radiallahu Anhu* narrates that Rasulullah ﷺ's silence was due to one of three reasons. It was either due to reflection, expressing

tolerance or merely for the sake of precaution.

و صلى الله تعالى علي خير خلقه محمد وآله وصحبه اجمعين
ختم الله لنا بالحسنى هو مولانا نعم المولى ونعم النصير آمين
والحمد لله رب العالمين[1]

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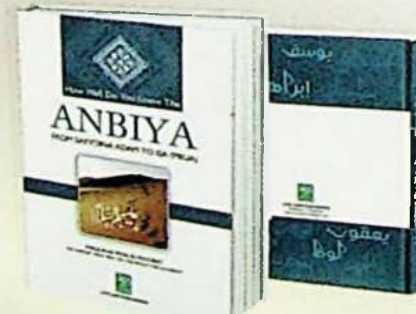
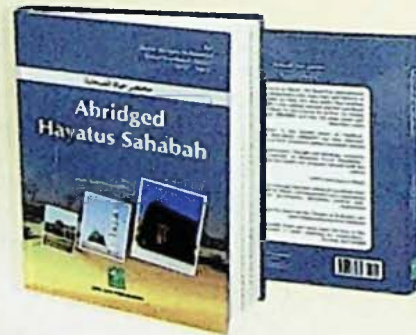
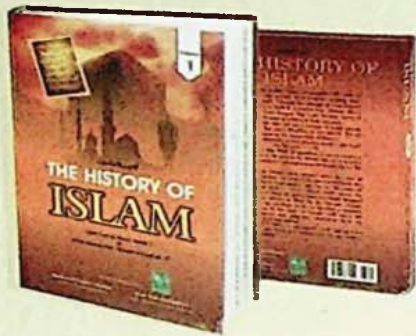
1 Completed the Revised Edition of The Sublime Conduct of Rasulullah *Sallallahu Alayhi Wasallam* with the grace and mercy of Allah on Friday, 26th Safar 1436H, corresponding to 19th December 2014.

May Allah reward those who have offered valuable assistance, suggestions and criticism. May He accept this effort and make it a means of guidance and salvation for myself, my parents, my family, *Asatizah, Masha'ikh* and all those who benefit from it. *Aamin*

ربنا تقبل منا إنك أنت السميع العليم
وتب علينا إنك أنت التواب الرحيم
و صلى الله على نبينا محمد
وعلى آله وصحبه أجمعين
والحمد لله رب العالمين
آمين

The Sublime Conduct of RASULULLAH ﷺ

Emulating Rasulullah ﷺ is the only credible testimony of one's love for Allah and the beloved messenger. Similarly, making a claim of loving Allah is not as significant as Allah proclaiming His love for those who follow the ways of Rasulullah ﷺ.

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